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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO NESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 18, 1840. NO. 1033.---VOL. XIX.—NO. 29.

RELIGIOUS MISCELLANY.

RENUNCIATION OF TRINITARIANISM.

We take the following remarks from the 'Introduction,' of a very interesting and valuable pamphlet, by Rev. NATHANIEL S. FOLSOM, entitled, 'The Scriptural Doctrine of our Lord Jesus Christ, and the Holy Spirit, in their relation to God the Father.' Mr Folsom was recently the Pastor of one of the Orthodox Congregational churches in Providence, R. I.; but he is now a preacher of the Gospel as it is interpreted by Unitarian Christians.

"I enter on the subject before me, not as a controversialist, but to know and make known the truth. The Scriptures are to me the only and sufficient rule of faith and practice,—assuming and implying, indeed, a 'law written on the heart,' and a revelation of God's 'eternal Power and Divinity' in 'the things that are made.' From the first time that I began to feel my spiritual wants, and to find those wants met by the fulness of Christianity, I have not doubted that Jesus is the Christ, the Son of God. The gospel of Christ is as precious to me now as ever. His words were never more life-giving. My faith in him was never more firm; my communion with the Redeemer by the holy Spirit, and with God through the Redeemer, never more a reality. I have changed my opinion, I hope not my religion. I behold Truth under a new aspect; but it is the same divine face, turned more fully upon me.

It is my hope to show, without discredit to my head or my heart, that I have come to my present views in the observance of the just laws of interpreting the Scripture, and of sound argument. I shall present not so much what I do not believe, as what I believe. And if to any such a discussion seems uncalled for, or presumptuous, I find my apology in a few considerations like the following:—

(1.) It is 'with me a very small thing that I should be judged of man's judgment.' But I follow the example of my Savior, and of Paul, in vindicating my motives. That vindication I rest on the views of the word of God which I now publish to the world. 'If I be an offender, or have committed anything worthy of death,' as a Christian, or Christian minister, 'I refuse not to die.'

(2.) I am excluded, on account of my opinions, from the religious fellowship of those with whom I have been so long and so intimately connected. They will not permit me to preach in their pulpits, or sit down with them at the sacramental table. If I can be supposed to have any of the feelings of a man, or of a Christian who still loves his brethren, and against whom they find no fault, except that he no longer receives a doctrine expressed in their creeds, but not in the Bible, will it be thought strange that I should think their views of Christian toleration fundamentally erroneous, and foreign from the mind of Christ; and that one object, in writing these pages, is to awaken in the bosom of the churches, the same conviction?

(3.) I am liable to the charge of presumption for adopting views from which, if I have done it deliberately and intelligently, it is told me I must still go on, until I shall give up all that is peculiar to Christianity. That there are some instances of this kind, I will not deny. But I find an apology for them in the tendency of unseasonable remonstrance, and impeachment of motives, and the reproach of heresy, and final excommunication, to drive a man as far as possible from those at whose hands he receives such treatment. And for the very reason that I believe the doctrine of the Trinity, as taught in human creeds, not to be a main pillar of Christian faith and hope, and that those who rest on it alone, lean on an arm of flesh; for the very reason that I believe that deep below it lie the foundations of true confidence in God, and that while sincere Christians think they repose on it, they in reality repose on deeper and more solid rock; I also believe that a man may reject it, and along with it Christianity itself. It is the 'wood, hay, and stubble,' which true Christians have built, along with 'gold, silver, and precious stones,' on 'the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone.' Whoever is on the only foundation shall be saved, even in the burning up of some of his superstructure here on earth. But if he has built his wood, hay, and stubble on that which is not the only foundation, what wonder that when these are destroyed, nothing remains on which faith shall lean, and hope build again to the skies? I have great reason to believe that this latter is the exception, and the former the rule. The name of an Abiel Abbot, standing among those on whom is thrown the odium of 'apostates from Orthodoxy,' is a specimen of the rash injustice of the charge. His path, after his rejection of the doctrine of the Trinity, shone more and more unto the perfect day.

I have followed some who seemed to me to have gone very far from scriptural truth, and yet I thought they were more influenced to righteousness by the few rays that still penetrated them, than multitudes confident they themselves were a guide of the blind. He has read his own times but little, and history none at all, who has not learned that the Church frequently gives the name of Beelzebub to those who have much of the spirit of Jesus, and that the charge of infidelity is oftener made than proved. Could I not mention names of many denounced as heretics, as well among the living as the dead, who have exhibited as much single-heartedness as their brethren who rejected them; as much attachment to truth, as much self-sacrifice, as pure and Christ-like a life, as great devotion to the welfare of man, as strong hopes of a blessed immortality?

(1.) There is one consideration more, which may shield me from the charge of presumption. Said the martyr Cranmer, and he expressed the sentiments of the Church in his time,—'We ought to believe that in the Sacrament we receive truly the body and blood of Christ. We ought not to doubt but *we eat his very body*. We ought to think assuredly that *we drink his very blood*. And this we must believe, *if we will be Christian men*. And whereas in this perilous time, certain *deceitful* persons be found in many places, who of *very frowardness* will not grant that there is the body and blood of Christ, but deny the same, for no other cause but *they cannot compass by man's blind reason how this thing should be brought to pass*; ye, good children, shall with all diligence *beware of such persons*, that ye suffer not yourselves to be deceived by them. For such men surely are *not true Christians*, neither as yet have they learned the first article of the creed.'—*New York Review*, No. 11, pp. 229, 230.

May I not assert my confident hope, that in less time than has elapsed since the days of Cranmer, it will no more prove those, who reject the various theories of the Trinity, to be froward deceivers, and not true Christians, than it does now not to believe that in the sacramental bread and fruit of the vine, we eat the very body and drink the very blood of Christ? Cranmer's faith in Jesus, in the hour of martyrdom, depended just as much on his peculiar views of the presence of Christ in the Sacrament, as does that of the sincere Christian on his mode of apprehending God in a tri-personal Unity. Alas! when I look at Cranmer, good man though I believe he was, and redeeming his name from odium by that noble exclamation, 'This unworthy right hand!' as he held it steadily in the flames; when I see him by his casuistry ministering to the base passions of Henry the Eighth, and signing an insincere recantation of his religious belief, I feel that to insist on any *opinion* whatever, as fundamental, and as a test of Christian character and fellowship, may be an occasion of great departure from 'simplicity and godly sincerity.'

There is another name, which I am reluctant to bring so near to Cranmer's, and I should not, but to illustrate a principle. It is one which New England will always reverence for moral purity, and independent pursuit of truth. Says Dr Emmons in one of his discourses, 'Those who do not worship God as existing in a trinity of persons in a unity of essence, must be branded as anti-Christian, having always symbolized in their religious devotions with Pagans and Infidels.' In his next sermon but one, 'on Human and Divine Agency inseparably Connected,' having taught it in the sense that 'the divine agency is as much concerned in the bad as in the good actions of men;' and that 'God disposed Joseph's brethren to do wrong, by producing wrong volitions in their hearts;' and that 'his agency was concerned in precisely the same manner in their wrong as in their right actions,' concludes the whole by saying, 'those who do not know and love the doctrine in this world, must know and hate it forever, which will be the consummation of their future misery.' When I meet with these dogmatical assertions so closely associated, and see that one is forever gone, I cannot but trust the other will soon follow. And I believe the Church will by and by respond to the language of John Wesley; 'We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. I will not quarrel with you about any opinion. Give me solid, substantial religion. Give me a humble, gentle lover of God and man—a man full of mercy and good fruits, without partiality and without hypocrisy—a man laying himself out in the work of faith, the patience of hope, and labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of.'

'Coming events cast their shadows before.' Many behold the signs of the times, and, in their dread, are entrenching themselves still farther back within the lines and circumvallations of doctrines of the sternest school, and have already built so high as to shut out not only their enemies, but half of their own army. A Stuart, who charged fundamental error on a Channing, receives in turn the same from a Dana. A Beecher, whose voice imperatively called for dismemberment of the heretical churches, and exclusion of the heretical ministers, has the same measure meted out to him by his brethren, and now stands himself, with hundreds of excluded ministers and dismembered churches. All this is preparing those in whose minds Christianity is not a mere name, but a living power, to welcome a transition to a state of more perfect freedom, and Christian forbearance, and brotherly love, and co-operation in the cause of religion and humanity. Then, if true Chrstians shall not see eye to eye, yet, as they shall 'forget the things that are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus,' they shall hear the encouraging voice of an apostle, who himself has set a noble example in following Christ—'If in anything ye be differently-minded from one another, or even from the truth itself, God shall reveal even this unto you.'—(Phil. iii. 15.)

Persons not accustomed to reckon up the countless nails that rivet the chains of habit, and who would learn, before it is too late, what sort of a bondage that is which, in spite of protesting friends, a weeping wife, and a reprobating world, binds down the drunkard to his cup, cannot do better than read often the 'confessions' of CHARLES LAMB, regarding his own intemperance. After describing the steps by which he became a sot, and declaring his utter hopelessness of being able to reform, he goes on to express himself thus:

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise, to bear about the piteous spectacle of his own self-ruins:—could he see my fevered eye, fevered with last night's drinking, and feverishly longing for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation; to make him clasp his teeth,

an I not a-do 'em
To suffer WET DAMNATION to run thro' 'em.

Yea, but, (methinks I hear somebody object,) if sobriety be that fine thing you would have us to understand, if the comforts of a cool brain are to be preferred to that state of heated excitement which you describe and deplore, what hinders in your own instance that you do not return to those habits from which you would induce others never to swerve? if the blessing be worth preserving, is it not worth recovering.

Recovering!—O if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake any heats which summer suns and youthful exercise had power to stir up in the blood, how gladly would I return to thee, pure element, the drink of children, and of child-like holy hermit. In my dreams I can sometimes fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence only makes me sick and faint.

But there is no middle way betwixt total abstinence and the excess which kills you?—For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none, none that I can find. In my stage of habit, (I speak not of habits less confirmed—for some of them I believe the advice to be most prudential,) in the stage which I have reached, to stop short of that measure which is sufficient to draw on torpor and sleep, the benumbing apoplectic sleep of the drunkard, is to have taken none at all. The pain of the self-denial is all one. And what that is, I had rather the reader should believe on my credit, than know from his own trial. He will come to know it, whenever he shall arrive at that state, in which, paradoxical as it may appear, *reason shall only visit him through intoxication:* for it is a fearful truth, that the intellectual faculties by repeated acts of intemperance may be driven from their orderly sphere of action, their clear day-light ministries, until they shall be brought at last to depend, for the faint manifestations of their departing energies, upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far his good.*

Behold me then, in the robust period of life, reduced to imbecility and decay. Hear me count my gains, and the profits which I have derived from the midnight-cup.

Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution, (for a weak one,) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains or aches.

At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my heads, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked.

Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity of an ill dream. In the day-time I stumble upon dark mountains.

Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, now wearies, affrights, perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation which gives me bread, from a harassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c. haunts me as a labor impossible to be got through. So much the springs of action are broken.

The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honor, or his cause would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

My favorite occupations in times past, now cease to entertain. I can do nothing readily. Application for ever so short a time kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought, which is now difficult to me.

The noble passages which formerly delighted me in history or poetic fiction, now only draw a few weak tears, allied to dotage. My broken and dispirited nature seems to sink before any thing great and admirable.

I perpetually catch myself in tears, for any cause, or none. It is inexpressible how much this infirmity adds to a sense of shame, and a general feeling of deterioration.

These are some of the instances, concerning which I can say with truth, that it was not always so with me.

Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?

I am a poor nameless egotist, who have no vanity to consult by these confessions. I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if he finds his own case any way touched. I have told him what I am come to. Let him stop in time.

* When poor M—— painted his last picture, with a pencil in one trembling hand, and a glass of brandy and water in the other, his fingers owed the comparative steadiness with which they were enabled to go through their task in an imperfect manner, to a temporary firmness derived from a repetition of practices, the general effect of which had shaken both them and him so terribly.

The following 'Brief Statement of the Unitarian Belief' has been published in Portland as a Tract.

UNITARIAN BELIEF.

UNITARIANS believe the Bible, *i. e.* the Scriptures of the Old and New Testaments, to be a record of the Revelations, Dispensations, Purposes and Will of God to man. They receive this precious volume as their only guide in faith and practice.

UNITARIANS 'believe in the Father, and in the Son, and in the Holy Ghost.'

They believe in God, the Eternal and Uncreated One, the Creator and Upholder of all things—the God of Abraham, of Isaac and of Jacob—Israel's God—Jehovah, revealed by Jesus of Nazareth, as not only such, but also as the *God* and FATHER of the whole human family—that in and of himself, he possesses all those attributes and perfections which render him worthy of all the homage, love and obedience, which he requires of his children;—They believe in his power, wisdom and goodness, in his providence, bounty and grace,—that HE *only* is entitled to *Supreme* worship and veneration, the hour having come, when all *true worshippers* are required to 'worship the FATHER in spirit and in truth.'

They believe that Jesus of Nazareth is the Messiah promised of Jehovah to the Jews—the Christ, 'THE SON of the LIVING GOD'—sanctified and sent into the world by his Father, because 'God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life'—that he is the only Savior of sinners, the only Mediator between God and man, 'the way, the truth, and the life,' worthy to be loved, honored, trusted and obeyed—They believe that *all their prayers should be offered to the Father in the name of Christ*—that they should possess his mind and spirit, imitate his example, and through him look to God for pardon and eternal life.

They believe in the HOLY GHOST, that power of God, that divine influence by which Christianity was established through miraculous aids, that Spirit which was given to Christ without measure, and which is still shed abroad and imparted to all who sincerely repent of their sins, turn unto God, devote themselves to his service, and seek it of him in the way of his appointment.

UNITARIANS believe in *human depravity*, not in *innate* and *total depravity* and the imputation of Adam's sin—but in the very great depravity of mankind, the deceitfulness and wickedness of the human heart, *the alienation of man from God through ignorance and sin.*

UNITARIANS believe in the *Atonement*, or *Reconciliation*,—not that Christ died to appease the wrath, or satisfy the justice of God, to reconcile God to man, but to reconcile man to God; to bring back the wandering and sinful children of men to paths of obedience and holiness, to a oneness of feeling, affection and purpose with their Father in Heaven, from whom their sins had separated them. They believe that the plan of redemption by Christ originated in the love of the Father, 'that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life;' that the mission of Christ was intended to produce a change in man by an assurance of God's love and willingness to forgive the returning penitent; 'that God was in Christ reconciling the world unto himself;' that through the blood of Christ, all who are led by its influence upon their hearts, to sincere repentance and the renunciation of sin, have forgiveness at the hands of God. Unitarians lookfor acceptance with God, not to their own good deeds, not to any merit in themselves, but to the free, unpurchased grace or mercy of God, made known in the gospel, and sealed by the blood of Christ. But they consider a life of uprightness, integrity, charity, devotion and holiness, as the only satisfactory proof of a heart reconciled to God, the only proof that the atonement has been received.

UNITARIANS believe in *regeneration, conversion, change of heart*, they believe that we are saved by grace through faith, and that it is the gift of God—that faith must be an active operating principle—that all must repent of their sins—that true repentance consists, not only in remorse of conscience and sorrow of heart, but also in *amendment of life—in ceasing to do evil, and learning to do well.*

UNITARIANS believe in *experimental religion*—not a momentary excitement—not the experience of an hour or a day—they regard Jesus of Nazareth as its most perfect pattern—they see him in the world, but not of it, humbly walking in the path of duty—doing the work given him to do by his Father, tempted, scorned and buffeted by the world—they see him moving onward, trusting in his *Father's* care, and only anxious to do his will—laboring for the salvation of man—suffering for his sake even the cruel death of the cross, and at that hour praying to his Father to forgive his murderers.

UNITARIANS believe in the resurrection of the dead—a judgment to come, and a life beyond the grave—'that without holiness no man can see God'—*that for the good, there is happiness without end, for the evil, the finally impenitent, there is misery and woe beyond the grave.*

UNITARIANS believe in the Supreme and all absorbing importance of religion—that the soul's concern is the great concern—that compared with this, all other things are as nothing—that the interests of vital practical religion are the great interests of their being—that the Almighty has made all necessary provision for their everlasting happiness, and that no anxiety is too deep, no care too heedful, no effort too earnest, and no prayer too importunate to obtain its blessing.

Rev. Mr Burnap's 'Lectures to young men' have already been noticed in the Register. They abound in wise and useful suggestions respecting the cultivation of the mind, the formation of character, and the conduct of life. We quote a brief passage to show the manner in which the author touches upon prevalent faults of our country and times.

'There is a fault of the young, foreigners say, peculiarly characteristic of our country, which I should deem myself unfaithful to the duty I have undertaken had I failed to notice, and that is, a preposterous precociousness, an affectation of independence, an insubordination to superiors, an entire absence of reverence for the aged and of deference to those who have more wisdom and experience than themselves. Majority in old fashioned times was fixed at twenty-one. Now it has got down to about fourteen. At that age, it is now customary for the young citizen of free and independent America, to declare himself free and independent of parental control, and to set up for himself. He takes possession of his father's house, and uses the old people for his own convenience. He insists on having his own pursuits, his own hours, his own company, his own opinions. His apparel and accommodations must be the most luxurious. He mounts his cane and his segar, and commences a gentleman of pretty considerable importance. Is it possible that any thing but misery and ruin can come from such an unnatural state of things? These sentiments of irreverence and habits of premature independence are not confined to the male sex. The infection has extended to all the rising generation, and they have actually crowded their seniors out of society, and take exclusive possession of the pleasant places of life. The result is, that society is not only not enjoyed, but is absolutely unknown. For that surely ought not to be dignified by the name of society, where a company of boys and misses get together to romp, and giggle, and eat sweetmeats. Society is a noble or a mean word, according to what it is made to signify. It is a noble word, one of the noblest, where it is applied to an assemblage of the mature, the cultivated, the refined, the courteous, come together to look on what is most pleasing and dignified in human life, to interchange opinions, feelings, and sentiments, to receive and communicate pleasure and information. This is society, and next to the more sacred and tranquil pleasures of home, it is the noblest and purest enjoyment. It is a balm to the spirits lacerated and exhausted by the fatigues of study or business. It promotes that friendliness and good will among men, which if not identical with the Christian religion, is in unison with it. But from such society we are in a great measure debarred by the premature pretensions of those, who had better be conning their lessons, and completing their education.'

[From the Monthly Repository].

HYMNS FOR CHILDREN.

A child's hymn cannot be too simple, but it should be such as he cannot outgrow; the higher the strain of the poetry, if the imagery and language be not beyond the comprehension of the child, the better it will answer the purpose; but beyond this mark (beyond what a child's mind can receive and enjoy, though it may not yet enter into all its bearings) let no thought of 'storing the mind' induce us to stray. Early feeling, which has been associated with childish words, may survive and may be transferred, but the disgust which has once attached to what we were compelled and *hated* to learn, is rarely conquered, and almost infallibly spreads. To 'store the mind' with Milton and Young, at an age when the *words* only *can* be learnt, is to lay up those words in the mind with the certainty that the passages so learnt will never be loved and enjoyed, and with a decided probability that every thing of the kind will be hated through life for their sake. The hymn of which a child says, 'Must I learn that? How much must I learn?' is no hymn for a child. Some of Dr Watt's, on the other hand, fall short of the mark; 'If we had been ducks we might dabble in mud,' is a nursery rhyme, not a hymn. Where then, it may be said, shall we find subjects, and how are we to avoid familiarity on the one hand, and abtruseness on the other? We shall answer by a quotation from the 'Simple Hymns:'

'Every gentle gale that blows,
Every little stream that flows
Through the green and flowery vale,
Every flower which scents that gale,
Every soft refreshing shower
Sent upon the drooping flower,
Every tempest rushing by,
Says to man that God is nigh.

Lofty hills with forests crowned,
Deserts where no tree is found,
Rivers from the mountain source,
Winding on their fruitful course,
Ocean with its mighty waves,
Rocks, and sands, and pearly caves,
All that in the ocean dwell,
Unto us His goodness tell.

Every little creeping thing,
Every insect on the wing,
Every bird that warbling flies
Freely through its native skies,
Beasts that far from man abide,
Those that gambol by his side,
Cattle on a thousand hills,
Say that God creation fills.

He has taught, with wondrous art,
Each to act his proper part;
Food and shelter how to gain,
How to guard itself from pain;
Make its own existence bright,
While it serves for man's delight;
All His creatures every hour
Speak of God and show his power.'

A spark is a molecule of matter, yet may it kindle the world: vast is the mighty ocean, but drops have made it vast. Despise not thou a small thing, either for evil or for good; for a look may work thy ruin, or a word create thy wealth.

ADVICE TO CHILDREN.

[From Dr Walker's Farewell discourse to the children of his society.]

I ask the privilege to-day of addressing the children in this society. It has been my custom to address them from time to time in the Chapel where the Sunday School is kept; but as I may not be permitted to speak to them again as their pastor, I ask for liberty to do it now amidst all the sacred influences of this place, and in the presence of their parents as well as their teachers. And you, my young friends,—I pray you to listen to me, as one who has your best good sincerely at heart, and who, before bidding you adieu, would endeavor to throw the substance of the instructions he has been inculcating upon you from year to year into a single discourse, in token of his unabated interest in your present and eternal welfare.

Remember, then, in the first place, that God has sent you into the world *to do something*. He has not sent you into the world to enjoy yourselves merely, or to have your own way in every thing, or to look about and see what others are doing, or to dream away your life in idle thoughts. God has given you something to do; and what is more, assigned to each one of you a particular walk, could you but find it, in which you would be most likely to excel. And I will tell you how you can find it,—I do not say at once, and always, but generally. Look into yourselves, and consider what your abilities and opportunties are; and then ask yourselves, 'What, with these abilities and opportunities, was I made for?' You will probably find that you have a natural fitness for, or that your circumstances, considered as the leadings of divine providence, have opened a way to, some one business or calling in life, in preference to any other. That particular business or calling in life is your vocation. It is what God has raised you up to do. It is your mission, and is a mission from God. You have often read the story of Moses, how when an infant he was saved in an ark of bulrushes, and afterwards carefully brought up in the palace of Pharoah, while all the other male children of the Hebrews were slain by that tyrant's order; and you are apt to think that all this took place, because Moses, unlike other men, had a divine mission to fulfil. He had a divine mission to fulfil; but the ground of the distinction was not here. Every man has a divine mission to fulfil. Moses differed from other men in this, that his mission was more important and conspicuous, and in many respects supernatural; but it was not any more divine than yours. God has sent each one of you into the world to do something; and this is your peculiar mission, which you must take care to understand and fulfil, if you would carry out the purpose of the Creator, and accomplish the end for which he gave you being.

Again, God has not only sent you into the world to do something, but he is also *reminding you from day to day* of what that something is. You are familiar with the story of Samuel, who when a little child, as he was sleeping in the temple, heard the voice of God calling to him at the dead of night, and knew not at first that it was the voice of God. But perhaps you think that this was peculiar to Samuel; that he was the only child to whom God ever really spake, or with whom, at least, he ever held a conversation. This, however, is not the case. He speaks to you every day; and you can hold a conversation with him whenever you please: nay, you do, in fact, hold a conversation with him whenever you pray,—pray, I mean, not with your lips only, but in your inmost souls. You not only speak to God, but God answers. Have you yet to learn that the soul has its ear, as well as the body? In this way it is that we hold converse with the dead, with pictures, with the dumb animal, and even withinanimate objects, with the lilies of the field, the running brooks, and the stars. Though there is no outward voice, there is an inward voice; we can and do feel what those signify; and this is what is meant by the hearing of the soul's ear. There is an inward voice which the soul *only* can hear, and which the soul cannot but hear, through which God is uttering himself continually. We feel what God means that we should do. It is not impressed upon us once only; but again and again,—every day and every hour; and upon you as well as upon me. There is in each one of you something which approves what is right, and condemns what is wrong; which tells you that you were made for this, and that you were not made for that; which says, 'This is the way; walk ye in it;' and if you still persist in taking another, cries after you, 'Beware!' Men call it conscience; and so it is. Conscience, however, is nothing but God speaking to you through the promptings of your better nature. The voice comes to you in a different way from that in which it came to Samuel: but it comes to you from the same Being. It is still the voice of God, and as such is entitled to like reverence.

Once more. God is not only continually reminding you of what he sent you into the world to do, but he will help you to do it. Remember this, however, *he will not go out of his way to help you.* For example; he prescribes the conditions on which he will give you health, competence, general esteem, and peace of mind. He does not say, that he will give them to you on any conditions, or on no conditions; but he specifies the conditions, with which you must comply, or expect nothing from him. If you perform your part, God will perform his, but not otherwise; for, in the ordinary course of his providence, his rule is to help those only who help themselves. This is God's way of helping his children; he adopted it because it is the best way, and the same reason will keep him, in the ordinary course of his providence, from deviating from it in a single instance. Now, therefore, you know what to depend upon. Tender and affectionate as God is to you all,—unspeakably more tender and affectionate than any earthly parent,—you nevertheless must not hope to work upon his feelings, as you sometimes can on those of your earthly parents, as

as to induce him to swerve from that course which he knows to be the best course in the long run. He has his way of helping his children, and you must not expect him to go out of it in order to help you or me. His rule is to help those only, who help themselves; or, in other words, to help those only, who put themselves into a condition to be helped by him. Again, I say, therefore, you know what to depend upon. If you try to keep out of difficulty, he will help you to keep out of it; but if you choose to involve yourselves more and more, he will leave you to the effects of your own choice. If you firmly repel all sinful indulgences, God will save you from the shame and misery naturally flowing therefrom; but if you give way and yield, he will leave you to eat of the fruit of your own doings, with what appetite you may.

Thus much in regard to what God has done, is doing, and will do for you.

For the Register and Observer.

Portland, July 6th, 1840.

Mr Editor,—I have just been reading in the Christian Mirror, an orthodox paper published in this place, an account of the Maine branch of the Home Missionary Society, and of the speeches, which were made at its late Anniversary. In the speech of Rev. Dr Patton of New York, I find a hint, in regard to the best mode of conducting Home Missions, which I have thought worthy of some consideration. Dr Patton says, 'The old fashion of conducting Home Missions was to itinerate, and with such haste, that we might be excused for regarding a good horse and a pair of spurs as the best requisites. This system had been tried and found wanting. The mode now pursued is to plant pastors and sustain them, who may not only scatter the seed, but remain on the ground to watch and rear and tend the plant, and to reap of the fruits.'

Now, I ask, if in the Missionary efforts of the American Unitarian Association, at the West, there has not been too much of this old fashion of hasty itinerating? Or rather, I would ask, if the time has not come, when we may with propriety adopt the mode of establishing and sustaining Pastors. I do not speak by way of complaint as to what has been done. It was necessary, at first, to explore in order to find out the most important localties for the establishment of Pastors. And in doing this, it was necessary to send out different men of different temperaments and qualifications, in order to obtain by a comparison of their different reports some correct idea of the real condition and wants of the West and of the most important points of effort. But I would inquire, if the time has not arrived for a different mode of operation? Has not the region been sufficiently explored? Are not the prominent localities well ascertained? Has not a sufficient degree of knowledge been obtained to enable the Executive Committee of the A. U. A. to select with a good degree of accuracy those places which afford the fairest prospect of success.

I have for sometime thought that if three or four, or half a dozen prominent and important places could be selected, and as many men, adapted to the work, stationed in them, more could be done, than by expending double the amount in sending the ablest of our preachers rapidly through the country. Let me assign some reasons for this opinion.

1. He, who passes rapidly through the country, presents himself, not intentionally, but necessarily, from the very circumstances of the case, either as a sectarian, or as a man of distinction from the East. 'Come' says one to his neighbor, 'the Rev. Mr —, a Unitarian Minister, is to preach to night in the Court-House, let us go and hear what this new doctrine is.' The man may not preach a sectarian discourse—he may urge the duty of repentance. But the state of mind in which his hearers listen gives to every thing he may say, in their view a sectarian aspect, and they go away, not applying his earnest exhortations to repentance to themselves, but saying, 'these Unitarians then do believe in the necessity of repentance.' 'Come,' says another to his friend, 'the celebrated Mr —— from Boston is to preach to night, let us go and hear him, he will give us something worth listening to, if all reports are true as to his talents and eloquence.' Now the man may preach one of the most pleasing, direct, and practical appeals to the conscience. But the state of mind in which his hearers listen, leads them to look at the discourse only as a manifestation of the preacher's intellectual and literary character. They go away, not to apply what he says, but to discuss its intellectual and literary character. I say then that to a certain degree, from the very circumstances of the case, he, who travels rapidly through the country, must appear to those to whom he preaches either as a sectarian or as a man of some distinction from the east. Crowds, moved by the spirit of curiosity, may flock to hear him, while yet but little is done to advance either truth or piety. With the settled pastor the case is different. He comes soon to be looked upon, by men of all denominations, not merely as belonging to a particular sect, but as a Christian Minister. In those places, where a society of our denomination has been established amid other denominations, and has grown and flourished, it has been owing, I think, more to the piety of the man, than to the logic of his arguments. How often is it the case, in the region of those, who are stationed upon the outposts of our Zion, that men say, 'we have no sympathy with Unitarianism—but the Unitarian Minister in our vicinity we believe to be a good man, and a good preacher. We suspect he is different from Unitarians in general.' I have heard of this being said of almost every Unitarian Minister, who is stationed away from his brother Unitarians, and amidst those of other denominations. So often have I heard the remark, that I have ceased to regard it as giving any indication of the character of the person to whom it is applied, and have come to consider it as a proof that ignorance is beginning to give way to knowledge, and prejudices are becoming softened in those who make the remark.

2. Then again our views are different from those of other denominations. We do not expect to convert multitudes in an hour and to see them firmly established Christians as soon as they are converted. We expect only gradual results either in the regeneration of individual hearts, or in the increase of religious societies. It is important therefore that the minister should not only scatter the seed, but that he should stand by lest the ground be overrun with weeds and the plant be chocked and destroyed. He should watch, tend and water the plant. Suppose that in our established societies, this course were adopted—that they should have no settled pastors but should be supplied by itinerating preachers, listening perhaps to the same voice only on successive sabbaths. Would they, I ask, be built up in the graces of the gospel? Most surely not—But if this course would not be productive of good results in the well established societies of New England where men are well established in our views,—where they are surrounded by those who agree and sympathize with them, and with whom they can often unite in sweet communion of prayer and praise, and religious conversation, and where every influence would seem to be favorable to religious improvement,—if under such circumstances the itinerating mode of missionary effort would not be productive of good results, how can we expect that it will be, among our brethren of the West, who are so differently and so much more unfavorably situated? For myself I believe that instead of sending men to pass rapidly through the West, we should endeavor to establish and sustain Pastors in those places where there seems to be a fair prospect of success. I have said that I write not in the spirit of complaint in regard to what has been done—I would now say that I write not in the spirit of opposition to the views of the present Executive Committee of the A. U. A.; for I believe that the gentlemen on that Committee most fully agree with me in opinion, and would most heartily rejoice to be enabled by the more liberal contributions of the community to adopt the mode of Missionary operations which I have suggested. I write not to advise the Executive Committee of the A. U. A., but to bring the subject before the people, that they may reflect upon it, and if convinced of the propriety of my suggestions, may feel that *they* are called upon to contribute more liberally, that the means may be secured of carrying these suggestions out into practice.

Portland. J. W.

CHRISTIAN REGISTER.

BOSTON, JULY 18, 1840.

CAMBRIDGE DIVINITY SCHOOL.

At the annual meeting of the Berry Street Conference, in May last, statements were made respecting the pecuniary wants of this Institution, which awakened feelings of deep concern in the minds of the ministers present, and moved them, after a full discussion of the subject, to adopt, unanimously, the following resolutions:—

'*Resolved*,—That in the opinion of this conference the present situation of the Theological School at Cambridge is such as requires immediate and earnest exertions on the part of our ministers to raise a sum necessary to secure the appointment of a Professor in the vacancy occasioned by the resignation of Dr Palfrey.'

'*Resolved*,—That a Committee of five be appointed to take measures for the immediate collection of $10,000 for the Theological School at Cambridge.

The committee, appointed agreeably to the second resolution, and consisting of Rev. Dr Walker of Cambridge, and Rev. Messrs Gannett of Boston, Hill of Worcester, Hall of Providence, and Thompson of Salem, subsequently presented the following Recommendation, which was accepted by the Conference, viz:—

'That the ministers of this Conference prepare themselves to bring the subject of the Theological School before their congregations in the course of the next month, either alone after receiving the facts which this committee will exhibit in a circular that shall be sent immediately to the different ministers, or in cooperation with such persons as the committee shall employ to visit our parishes for the purpose of laying the subject before them.'

The Circular contemplated in the above recommendation was immediately sent to the ministers; and we are happy to learn that in many of our parishes the call has been promptly and generously answered. Knowing as we do the urgent reasons for this appeal in behalf of the Theological school, we cannot but hope that all our churches, having the ability, will contribute to the object proposed, and this too without delay; as it is essential to the prosperity of the Institution that another Professor be appointed within a few weeks; which cannot be done unless the amount of funds asked for, be first secured.

MISSIONARY OPERATIONS.

We concur, generally, with our correspondent, J. W., in his views respecting missionary operations in the West; and we are happy to learn that they are such as are entertained by the Executive Committee of the A. U. A. Indeed, so far as circumstances would permit, the principles indicated in his communication have, as we understand, been acted upon by that body for some time past. At first it seemed necessary to direct our missionaries to travel extensively and visit many regions, in order to ascertain by personal inspection, where our efforts were most needed and would be successful. This object has now, in a good degree, been accomplished; and the general rule of the Committee in future, we are informed, will be, to send out only such preachers as manifest a disposition to make the West their home, and to direct them to confine their labors chiefly to those cities and towns in which there appears to be a fair prospect that self-supporting societies may soon be established. Of this character are all the stations, we believe, where the missionaries of the A. U. A. are at present employed. Any seeming exceptions, presented in letters from the West, relate either to places through which our ministers have to pass, in going from one to another of their principal locations, or to parts of the country not heretofore explored, but of which accurate knowledge is desired. It gives us pleasure to add, that the last accounts from our Western Ministers furnish intelligence of an encouraging kind; and we have only to regret that we cannot send more laborers into that wide section of the Lord's vineyard.

EDITORIAL CORRESPONDENCE.

Utica, June 29, 1840.

My Dear Sir,—Before leaving Boston, I promised to give you some account of myself and of the state of the religious societies of our denomination I might visit during my absence. I have hitherto been unable to fulfil my promise. I know not now that I can communicate any thing that will be of much interest.

The first Sunday after my arrival here, I was too unwell to go out to Trenton and preach, as I anticipated and had engaged to do. I therefore attended worship at one of the churches in this city, where I heard a sermon on the doctrine of the 'Final Perseverance of the Saints' founded on the text, '*Charity never faileth*.' There was certainly some ingenuity in attaching such a meaning to and making such an application of the Apostle's beautiful delineation of Christian love.

The next Sunday, the 2d in June, I passed at Trenton, where I preached to a small but highly respectable and intelligent audience. This, you know, is one of the oldest Unitarian Societies out of New England. Two or three Dutch Gentleman of education and fortune, who settled at Trenton about 1791 or 1795, were Unitarians. Shortly after their arrival, they organized a Society and were joined from time to time by some of the New England families who removed to that section of country. About 1814, the Society erected a small but neat and commodious house of worship, and their present minister, Rev. Mr Pierce, was ordained about that time. Mr Pierce seems to be highly esteemed and beloved by his people. I found that all spoke of him with great affection and regard. He has been faithful and devoted according to his strength and ability. His health however has never been firm; his parishioners are scattered over a large township; the roads are often bad and the communication difficult; he has not therefore been able to visit them so much as he otherwise would, or to keep up so lively a religious interest and zeal as would have been desirable. The parish at Trenton however presents an interesting field for labor and usefulness, and a strong young man, in firm health, willing to devote much of his time to parochial visiting, might do great good there. He would find many intelligent minds and warm hearts to encourage him and labor with him. Rev. Edgar Buckingham, I believe, is to preach at Trenton for two or three months commencing in July, and I doubt not that under his faithful labors, the parish will be greatly revived and strengthened.

The next Sunday, the 3d in June, I preached at Syracuse. This town is fast rising into importance. Every year it increases in trade and population, and from its favorable situation, in the immediate neighborhood of the apparently inexhaustible salt springs, and at the junction of the Oswego with the Erie Canal, it is destined to become one of the largest towns of Central New York. The Unitarian Society at Syracuse is one of much interest and promise. Its pecuniary affairs have been managed with a wisdom and prudence not unworthy of notice, and that should serve as a model to other new Societies. Instead of building a large and expensive church, in the expectation of filling it, and paying for it at some future time, and thus at the outset embarrassing themselves with a heavy debt, the Unitarians at Syracuse erected such a church as their present means would allow and their numbers required. It is a small but neat and simple building, which cost but about $500. At first the seats of this church were common. It being found desirable however that families should have their appropriate places and sit together, the pews, a few weeks since, were rented, at prices, the sum of which will amount to about $1000 per annum, enough nearly to meet the annual expenses of the parish. From the first day it was opened, the church has been well filled and is now overflowing. The Society contemplate building a new House, and in time, and are now I believe in treaty for a very eligible lot of land. I was much gratified by the interest and attention manifested by the audience, and among the few with whom I became acquainted I found a devout and zealous spirit. Mr Storer labors hard and is prosecuting successfully an important work. None of our Brethren should pass to the West without stopping, if possible, to aid him, or at least express their sympathy and interest. He seems to be highly respected and esteemed by the liberal and enlightened of all denominations, and will undoubtedly exercise a wide and commanding influence upon the future religious character of Syracuse and its vicinity.

I have been at Niagara; you have been there also; but had you not looked yourself upon that miracle of grandeur and sublimity, I would not attempt a description of the Falls. I would as soon attempt to make them as to describe them. I wonder now how any should ever have thought it possible to give any adequate conception of them by language or painting. There seems to me almost to be a sort of presumption and impiety in attempting it. I saw Mr Hosmer a few moments, but did not preach at Buffalo as I was there but a few hours in the morning. Every thing is as flourishing in Mr Hosmer's Society as could be expected under the disasters and reverses that have overtaken that city. On my return to this place, I found that some gentlemen here, being very desirous that I should preach in Utica and that I should have a church to preach in, had applied for the use of the Dutch Reformed Church for last Monday evening. But the application was unsuccessful. The church was refused on the ground that it was contrary to the usages of the Dutch Reformed Church, to grant the use of the pulpit for the purposes of religious worship to one whose creed, it was conscientiously believed, denied the fundamental doctrines of the Gospel. Some of the Gentlemen, making application, were a little annoyed at this refusal and at the ground on which it was placed. But I saw no occasion for being annoyed. It seemed to me that the ground on which the refusal was openly and frankly placed precluded this. For myself I had not a particle of unkind feeling towards the authorities of the Dutch Reformed Church. They acted conscientiously, and for that I honor them. I might regret that they had not more enlightened and liberal views, but if they conscientiously believed that my doctrine was without foundation in scripture, a dangerous and pernicious error, they were not called upon to open their church for its promulgation. I told the Gentlemen that I did not consider a church essential to my preaching—that I was ready to preach wherever people would assemble to hear me, in one of the public squares, if no other place could be obtained. It was therefore arranged, and notices published, that I would preach in the Court House, on Sunday evening. So after officiating all day at Trenton, I returned and delivered a discourse last evening in the Court House. The room was filled. I should think from four to six hundred persons were present. Some came because they were zealous Unitarians and were glad of an opportunity to hear the word from one of their own faith; some from mere curiosity, to know what Unitarian preaching was; and some from personal interest in myself, a desire to hear one whose boyhood had been passed in the midst of them. I confess it was an occasion of no little interest to myself. The Sermon I preached was founded on the passage, 'Love is the fulfilling of the law.' It was not designed to set forth any of the prominent doctrines of Unitarian Christianity, but aimed rather to soften and remove prejudices and promote a spirit of love and kindness among all Christians, and in this respect, I trust, tended to do good. I wish we had a Unitarian Society in this place. We ought to have one. I see little prospect of it however at present. The effort ought to have been made six or eight years ago. One obstacle now, is the multitude of religious Societies here. There seems to be no call or occasion for any more. Another difficulty in the way is the want of means. There is quite a respectable number of Unitarians in the city, several of them men of intelligence, character and standing, but they are generally young men, of small property. They have not the means of contributing largely to the erection of a church or the support of a minister. If we could support a missionary here for a year or two, I doubt not he would gather around him many intelligent and devout friends and found a strong and self-sustaining Society of our faith. We ought to have a missionary here, and at other places in this region. The whole section of western New York, is important missionary ground for us. The field is ripe for the harvest; would that we had laborers and could send them forth into it.

S. K. L.

RECENT PUBLICATIONS.

Week Day Religion, by Jason Whitman, Pastor of the Park Street Church, Portland. O. L. Sanborn. pp. 320, 18mo. For sale at B. H. Greene's, Boston.

Mr Whitman, in his preface, remarks upon two classes of men; the one, exhibiting a *Sabbath day* religion, yet deficient in *week day* religion; the other, abounding in week day *morality*, but deficient in week day *religion*. The object of his book, as he then informs us, is, to meet and correct these errors. Accordingly he proceeds to show, in the first chapter, that 'unless there be a religious frame of the soul, a religious state of the affections, motives, purposes and principles, the character is deficient, although the outward conduct may in the eyes of man appear unimpeachably correct.' In the second chapter he undertakes to show, 'that, to the truly religious man, there is no distinction between the different parts of his conduct, by which one is to be regarded as an act of piety, and another an act of morality.' And it is his purpose, in several succeeding chapters, 'to point out the importance of applying religious principles to the various business transactions of life, and to show in what manner this is to be done.'

We have read the volume with great satisfaction, and we confidently recommend it, particularly to young men, as one of the most useful books they can consult on the topics of which it treats. It gratifies us to learn that, should this work prove acceptable to the public, the author will feel encouraged to issue another, on 'Spirituality of Character,' which he has already planned, and the materials of which he has in some measure collected.

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The instability of ministerial life: A discourse delivered in Bulfinch Street Church, on taking leave of the Society, May 24, 1840. By Paul Dean.

We have read this discourse with much interest. It is instructive and affectionate. Mr Dean has served at the altar in this city, twenty seven years, and with great fidelity. Only three who were in the ministry here when he came, remain; these are Drs. Channing, Lowell, and Sharp. 'How many of our churches,' he says, 'have been hung in mourning because their pastors have continued not, by reason of death; and some of them more than once.' 'Add to this inroad, made by death in the sacred office, the frequent removal of ministers in these changing times, in this country of new things and new customs, and you will be convinced of the shortness of ministerial life, even in this staid city.' Mr Dean mentions as one of the causes of this result, as well as of other trials to which ministers in these days are exposed, 'a new method of propagating religion.'

"There has arisen, within a few years, and among a few sects, a new method of propagating religion and converting sinners,—a method unknown to the first Christians; to Jews, Catholics, or Protestants; one untried by Whitfield or Wesley, whose preaching produced such general awakenings in Great Britain and in this country,—a method called, by way of distinction, *the revival scheme*. But it is, nevertheless, not distinguished by its addresses to reason, to conscience, to the fears or to the hopes of sinners,—nor by its solemn appeals to God, to his word, or to a future judgment: these have always been made. Nor is it distinguished by its evening or other frequent meetings, during the week, to sing, or pray, or worship. these have ever been held, as found expedient. That which is peculiar to *this system* is this,—that it employs *new* and unauthorized means to get up and continue a revival, or a season for the awakening and converting of sinners in some particular place. A stranger or strangers are sent for; the minister or ministers of the place stand by; the ordinary means of saving sinners are laid aside for the time, as insufficient; a protracted meeting is announced; the people are told that God has come among them to do a special work; that his tarry will be short,—after which there will be little or no hope for those who are not converted during his continuance with them; the anxious seats are prepared, and the private conference-room opened. Now, these are means unauthorized by revelation; and they are therefore regarded with apprehension by the wisest and most pious of the ministers, even of those denominations where these revivals have most prevailed. But think not that I would oppose true revivals: it is only the use of unauthorized means to produce them that I would object to."

Near the conclusion of the discourse we have the following passage:

"Such, brethren, are some of the trials and duties of that ministry, a part in which it has pleased God to entrust to me among you, the people of his love, in this prosperous and goodly city, for a course of years; the solemn charge of which I now resign, feeling, as when I came, that, in so doing, I follow the leadings of that divine providence who consults the good of all, in all he does. But I would not disguise, that it is done with deep feelings of heart. This is my home, the birth-place of my children: here, too, I have past the best and happiest of my days. I have been with you in sickness and in health; in your days of joy, and those of affliction and grief. But these feelings are greatly relieved by a firm trust in the great Disposer of all events, and by the thought that the same ministry which I resign will still continue here: the church, too, will continue on to flourish for countless ages, and multitudes of the souls of the aged and the young be born here for heaven.

Be assured, also, that I am greatly relieved in being able to leave you without the least unpleasant personal feeling towards any of you; and not only in this, but in having it in my power to leave you and this holy desk in the care of a pastor who, I am sure, will not cease to love and respect you and your children; to instruct you and them in righteousness, feed you with the bread of life, and to lead you to the blessed waters of salvation."

Appended to the discourse are Mr Dean's letter of resignation, and an account of the proceedings of the Church and Society respecting it, which appeared in the Register some time ago.

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A Discourse delivered before the Ancient and Honorable Artillery Company, June 1st, 1840. By Daniel Sharp, Minister of the Church in Charles Street, Boston. Boston, Gould, Kendall and Lincoln, 1840.

This discourse is highly appropriate to the occasion on which it was delivered. It is characterized by strong good sense, by a manly independence of opinion, and by a calm, discriminating, dispassionate view of the subject, of which it treats, 'Obedience to Magistrates.' Some persons perhaps might object to one or two passages in the discourse, as having too much of wit, ridicule and satire to be suited to the dignity of the pulpit. But the occasion warrants and authorizes a partial departure from the ordinary exercises of the pulpit, both in the choice of subjects and the style of treating them, and the passages alluded to come in so naturally and are so appropriate and applicable, that, on the whole, we should have been sorry to have had them omitted. The author declares himself to have been led to the selection of this topic 'from a painful conviction that there is throughout our States a growing spirit of insubordination—an alarming impatience of legal restraint, and dissatisfaction with laws which for the most part have worked well.' He then explains the nature of submission to the civil authority, pointing out its limitations and offers the reasons for this submission and obedience, viz. 1. Magistracy is an ordinance of Heaven. Government, in itself, *not* any prescribed unchangeable form of Government, but government in itself, a social state with an acknowledged authority, is a divine institution. 2. Civil Government confers benefits which make it reasonable to submit to its authority. He has a third reason, specially applicable to Americans, drawn from the character of our political institutions.

The following extract from this part of the sermon is a fair specimen of its spirit and style.

"We are governed not by persons claiming a divine right to rule over us, nor by the edicts of a usurper or an autocrat; but by written laws, made by men elected by us for this purpose. They are supposed to know, and appointed to represent, our interests. If, then, any of these laws seem unjust or oppressive, we have the means of abolishing them in a legal manner. We may change the law-making power, and thus change or abolish an obnoxious law.

There is, therefore, with us, not the shadow of an excuse for contempt of public authority, or for a violent disturbance of the public peace. If the Christian subjects of heathen despots were exhorted to 'submit to every ordinance of man for the Lord's sake,' we are inexcusable, if we refuse to submit to ordinances established by our own public servants,—especially as we have the power to dismiss these servants, and to appoint those who will consult our views in connection with a just regard for the general good. Every act of insubordination is an offence, not merely against the magistrate, but against the sovereign people. Every patriot,—every one who has a stake in the good of society,—every lover of peace and order, should lift up his voice against the spirit and the reign of insubordination. No tyranny is so much to be feared, and no acts so much to be dreaded, as those of a tumultuous populace. When such a multitude seizes the reins of power, ignorance is arrayed against intelligence, and vice against virtue, and idle poverty against industriously acquired wealth. It is then, that reason is drowned in the clamors of passion, and the work of destruction has no bound, except what arises from the physical impotency of a misguided and maddened crowd.

Let it never be forgotten, that the effect of such turbulent scenes is unfavorable to the extension of rational freedom in other countries. Despotic governments become strengthened, and the friends of true liberty intimidated and appalled. They dare not give utterance to generous sentiments concerning personal rights, or recommend low pressure principles of government; for their confidence in man's capacity for self-control is weakened, when they hear from afar that they who possess the highest degree of liberty are bursting the restraints of equal laws, treating magistrates with contempt, and trampling their fellows in the dust. Let us, my friends, of whatever party, give all our influence against such a state of things. Let the divine maxim,—'Tribute to whom tribute—honor to whom honor—custom to whom custom,'—regulate our conduct in regard to all entrusted with authority."

REV. MR FOLSOM'S PAMPHLET.

An extract from this pamphlet will be found on our first page. We commend the whole to the attention of our readers, alike for the expositions of truth it contains and for the excellent spirit in which it is written. Among the author's concluding remarks are these: 'I have examined the *difficult* texts of the Bible; the *plain* will speak for themselves. While I have come to my present views with the utmost deliberation, I would give my reasons for it with meekness and reverence.' Again he says, 'In putting my faith in such a Savior, I do not trust in an arm of flesh, for *God hath sent* him to be my support. I am "in him that is true," by being "in his Son Jesus Christ." I feel underneath me the everlasting arm of the Father, while I confide in him whom He hath sent. I do not, indeed, think Christ Infinite; but of his actual power and glory I may have no feebler conception than others, who ascribe to him self-existent Godhead.' We subjoin Mr Folsom's letter to his people.

Providence, March 19, 1840.

DEAR BRETHREN,—In my communication to the church and society, I omitted, at the request of a few of your number, a statement of some important facts, which constitute the reason for my leaving *just now* and *so suddenly*. Whether from early impressions, or from a mind blinded through the deceitfulness of sin, or from what I hope is the result of an honest investigation of the truth, I have come to believe in the Father, and the Son, and holy Spirit, in a form which is opposed to the third Article of your Confession of Faith. I have felt at times, through the whole period of my ministry, some distressing doubts on this subject. But they were at long intervals. I had on the whole no disposition to deny that the doctrine was in the New Testament. I thought it was there. Perhaps some of you will recollect, that at my examination for installation, I was asked whether I had any doubts of the supreme Deity of Christ. I replied, 'At times I have; but I try to think what my case, as a sinner, needs,—and it is here, in my feelings of the necessity of a divine Redeemer, that I find an answer to my doubts.'

During the last eight months, my doubts have thronged thick and fast. I determined to investigate the subject; and it was on this last week that I closed it. I now find myself in the confirmed rejection of the doctrine of the Trinity, as maintained in your creed, and all Orthodox creeds. As an honest man, I cannot continue your pastor, when I know I have come to entertain a sentiment subversive of what both you, and the ministry who set me over you, deem an essential article of Christian faith. Not that I have any scruples, myself, to preach to those who differ from me as you and all other Trinitarian Christians now differ. But knowing the established feelings on this point, it is my duty to retire, when I cannot stand with you on what I know you deem the only sure platform; and when I cannot lead you in forms of devotion dearly cherished in your hearts; and when, added to this, my conscience would rebuke me for appearing to be what I am not. These are the reasons, and the sole reasons, *why I leave now*. And my health is in truth a reason which urges me to leave, as early as practicable, this arduous field.

I cannot conclude without saying, that I am solicitous to share still in your respect and affections. If you think I ought to have retired before this,—before my doubts assumed their present shape,—I can only reply that I tried to resist them; that I struggled hard to keep from entertaining them, and supposed I still might be free; while I also thought, (and still think,) of the possible injury that might be occasioned at least to some, by changing my opinion on a subject which is now connected, in the estimation of so many, with Christianity itself.

And now once and to me still dear brethren, having apprized you of the change in my views as soon as I have found it to have actually taken place, I beseech you follow me no farther than I have followed Christ. What I believe is not your standard. What I reject is not your rule. To his own Master every one standeth or falleth. Let the Bible be to each and to all, (what I trust I still hold it,) the only and sufficient rule of faith and practice. Unless the truth I cherish makes me, through the holy Spirit meet for heaven; unless there is enough in my creed to prove God's power and wisdom to my salvation, I know I shall not be able to enter the kingdom and church of God above. I am fallible. If I have erred from 'the faith once delivered to the saints,' I ask your prayers that I may yet be saved, though it be 'as by fire.'

I pray God you may all possess and exhibit the spirit of Christ; that you may walk in love as he also walked; and not only sustain the name, but also enjoy the presence, and feel the living power, of the Great Head of the Church.

Respectfully and truly,
Your servant in Christ,
N. S. FOLSOM.

To the High St. Church Providence.

MR HILL'S DISCOURSE AT CAMBRIDGE.

The Annual Discourse before the Senior Class of the Divinity School at Cambridge, was delivered last Sunday evening, by Rev. Mr Hill of Worcester. He took for his text 1 Cor. xvi. 13—'Watch ye, stand fast in the faith, quit you like men, be strong.' After saying, in the annunciation of his subject, that the peculiar state of our times demands peculiar qualifications in the ministry, and contrasting the present condition of ecclesiastical affairs with that which existed in former days, and expressing the opinion, that, notwithstanding the changes that have taken place, and so often made the subject of complaint amongst us, the time has never been when Christianity could be made so effectual for good to the community as it can now be, in the hands of an able, learned, and faithful ministry; he proceeded to point out to his young brethren some of the leading qualifications which he deemed essential to their success in the great work to which they were about to consecrate themselves, urging them, among other things, to reverence their office; to engage in the duties of their profession with their whole heart; to give a simple, frank and fervid utterance to the truth, conveying it in such tones as would make its power to be felt; to preach freely from their own experience; to cherish a just self respect and a fitting professional propriety of behavior always and everywhere; and to maintain and nourish a spirit of self sacrifice and of calm resignation to the will of God, in every path of ministerial duty and trial. The discourse was highly appropriate in its topics and application, and delivered in an earnest and effective manner.

EXTRACTS FROM LETTERS RECEIVED AT THE OFFICE OF THE A. U. A.

Quincy, Ill. 1840.

My dear sir,—Your favor of April 7th has just come to hand. As you will have seen by the paper I sent you last week, our people think of building a plain church immediately, the cost of which is not to exceed $1000. Mr Eliot's Society gave us the decisive impulse to this undertaking, by sending us $200. The statements you have made in the Register from time to time, too, of moneys sent in from friends at the East, have encouraged us not a little. Our own people have subscribed about $[illegible].

To show the need of a church,—until last Sabbath, we had not met to worship, two Sundays in sucession at the same place; in consequence of which, our friends did not always know where to find us. On two occasions, I have made appointments for week-day evening lectures, and when the time came, found the halls preoccupied, for some other purpose. Once it was a Mormon meeting—the other time, it was a Phantasmagoria in the Court house. Such things discourage even those who are inclined to help us. Notwithstanding all these inconveniences and disappointments, our audiences continue respectable. I may say that the interest in our meetings is increasing. Sunday after next, I intend to perform the Communion service; on which occasion a number of persons will join our Church, who have never be-

fore taken decidedly Christian ground. After that, I shall make my tour to La Harpe and Burlington, on an absence of 4 or 5 weeks:—of that journey, I hope to be able in due time, to give a good account.

A number of new names have been added to our subscription list since I have been here; and several have joined our society. The Episcopal clergyman having left a few weeks ago, some inviduals have fallen in with us from that society.

With fervent prayers for the success of truth, and for your individual health and happiness, I remain your friend and fellow laborer.

W. P. H.

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Jackson, La., May 12th, 1840.

Dear Sir,—The Unitarians here are much indebted to you for your kind letter of 9th Nov. last, and for your good offices in procuring us Books and Tracts, and the recent visit of Mr Simmons. We were very desirous of seeing him among us, but were deterred from sending him a special invitation, by the consideration that our circumstances seemed hardly to justify it. In such a position, it was very gratifying to have him seek us out and cheer our hearts, with his presence and sympathy. He has done us much good. His preaching was not only very acceptable to us, but was received with considerable favor by the public, and even drew some expressions of approbation from those who look upon our views with least allowance. His sermons and exercises were very judiciously adapted to our people, and reached ears, and we trust hearts, closed to the voice of others.

There has been little change with us. Brother Wooldridge continues preaching as usual. We have no longer the use of the College Chapel, the room so called having been appropriated to other uses. At Clinton, the Baptist Church is still open to him; but here, we are obliged to meet in a private school room under many disadvantages. Methodists, Baptists, and Presbyterians, deny us the use of their churches, although not able themselves to keep their pulpits regularly supplied. The latter, however, as an act of courtesy, (not of Christian fellowship,) permitted Mr Simmons to preach in their church. It is not worth while to trouble you with details; but we know that our Orthodox brethren around us dread Unitarianism, that brother Wooldridge's separation from the Methodists has not been forgiven him, and that they will get rid of us if they can. We hope and trust, however, in the God of Truth and Love, and are willing to do our duty, and leave the event to Him.

The 14th Annual Report alludes to Mr Wooldridge as a Professor of Theology. Our College has no Theological Department. He is Professor of Ancient Languages.

We hope that the Executive Committee will bear us in mind while making their missionary arrangements. We shall be very glad to see any of our ministers, and hope none will pass by without giving us a call. Our people of all sorts are generally ready to hear a stranger preach, and thus an opportunity of doing good is afforded a missionary which is often denied to a stationary minister. The appearance of a pious Unitarian preacher alone puts to flight a thousand prejudices. Assuring you, again, that we feel very grateful for the kind offices of the Executive Committee and yourself, believe me,

Respectfully and truly, Yours,

H. H. G.

A NEW CHURCH IN CHELSEA.

We are happy to hear that the Unitarian Parish in Chelsea, under the pastoral care of Rev. Mr Robbins, have commenced the erection of a house for public worship, and also that the Baptist Society of that place, in the exercise of a truly Christian courtesy, have invited our brethren in the faith to occupy their church for religious services on the Lord's day until the new structure shall be completed.

The Monthly Miscellany of Religion and Letters. July 1840.

We have here one of the best numbers, that have appeared, of this excellent Periodical. The work deserves, and we hope it will obtain, a wide circulation. The Intelligence department is remarkably rich in the sort of information most interesting to liberal Christians. We have no where else seen so full and satisfactory an account of our religious Anniversaries, the present year, as is contained in the number before us. In the opinion of the Editor, 'they were observed this year with more than usual interest.' 'We do not remember,' he says, 'ever to have attended more profitable and pleasant meetings of the kind than those which were held in the Berry Street Vestry and the Federal Street meeting house.' We subjoin a part of the sketch he has given of the proceedings of the A. U. A.

"The meeting was then addressed by Hon. Mr Hoar, who filled the place of President. He spoke in approbation of the Tracts published by the Committee; their practical character recommended them to his mind. Compare the subjects discussed in them with the questions which ecclesastical history records as having in former ages agitated the Church—how much more important and profitable are they. Some religious teachers, said Mr H. go too far—they transcend our heads, much more our hearts; they impute to laymen a greater amount of knowledge than they possess. Generally, however, our religious teachers regard our real wants.

Rev. Rufus P. Stebbins, of Leominster, then occupied the platform. Much, said he, is to be done. But a small part of the world is Christian. Labor must convert the world—the Pagan world. And nearer home, there are those of our faith who need sympathy and help. Our country must be saved by Christian truth, which must be diffused by labor. We can do much for the West. Our faith is surely worth something; if so, we should be anxious to spread it in the right way. This Association has done good. We rejoice in *all* Christian activity and progress. Let us only be active and faithful, and we shall succeed.

Rev. Jason Whitman, of Portland, began by remarking that the history of this Association showed the leadings of Providence, for, although such was not probably the intention of its founders, it had become virtually a Missionary Society. There was danger however of forgetting the true foundation on which all successful effort must rest, viz. an interest in spiritual things. Let a man feel the worth of the soul, and he will then encourage missionary effort for his own sake. Effort for missionary purpose is the best effort which we can make for the good of our own churches. The same principle is true in regard to individual action and improvement; we should put forth our strength as fast as we gain it.

Rev. Frederick A. Farley, of Providence, while he acknowledged the evident increase of interest in this anniversary over what had been manifested the last two or three years, regretted that the attendance was still smaller than at the commencement of the Association, and noticed the unwillingness of laymen to speak on these occasions. There were two prominent difficulties under which we labored, which he thought we ought to contemplate—first, the want of sympathy among ourselves, and secondly, the need of a more deep and fervent piety. We are charged with coldness; but our *views* are not cold; as a sect, we *are* cold. There is not enough of acquaintance and sympathy among the members of our congregations. As a denomination, the charge of deficiency in piety may lie against us. Let each one ask himself, Am I a true Christian? This is the important question.

Rev. Henry Ware Jr. D. D. next rose. He recurred to the remark of a previous speaker, that a great work is to be done. Now how shall we get the means for accomplishing this work? He would only state one fact, that might help towards a reply to this question. He was authorized to state that a gentleman, whose name he was not at liberty to give, had devoted $50,000 to the same end which is contemplated by this Association, although the management of the income would be in the hands of a separate body of Trustees.

Rev. Calvin Lincoln, of Fitchburg, spoke of the character of Dr Bancroft, the late President of the Association. The circumstances of his early ministry were peculiar and his trials many, but he had faith and patience, and he lived to see his labors crowned with success. As he lived, so he died—with a clear mind and a heart full of religious trust. He has left us the important lesson which his whole life illustrated, that with faith in truth and faith in God we should go fearlessly forward.

Rev. Mr Damon, of West Cambridge, corrected a slight error in Mr Lincoln's statement respecting the loneliness of Dr Bancroft's situation, when he began his ministry. At that time two other clergymen, but only two, in Worcester county, would exchange with him.

The usual Doxology—'From all who dwell below the skies' &c. was then sung, and the meeting closed precisely at 10 o'clock.

From the sketch we have given of the topics introduced by the several speakers it will be perceived that while they were various in character, they were all practical in their tendency. They were presented too with animation. The meeting was in all respects a good one."

HARVARD UNIVERSITY.

The Exhibition, customary at this season of the year, took place in the Chapel of the University, last Wednesday. The performances were by members of the Junior and Sophomore classes; and are spoken of as having been highly satisfactory.

The Valedictory exercises of the Senior class were held in the same place, on Thursday. They were as follows: 1. Voluntary, by the Band. 2. Prayer, by Rev. Dr Walker. 3. Oration, by William O. White, Salem. 4. Voluntary, by the Band. 5. Poem, by William A. Crafts, Roxbury. 6. Ode, by Ephraim C. Roby, of Littleton, N. H. 7. Benediction.

The Annual Visitation of the Divinity School, and the meeting of the Association of the Alumni of the Institution, took place yesterday; but our paper went to press too early to allow us to give an account of the exercises and proceedings.

*** Rev. Wm. Croswell, for many years rector of Christ Church in this city, has resigned the charge of that parish.

*** Rev. Dr Potter has declined the invitation, given him some time ago, to become the rector of Trinity Church, Boston.

*** At the meeting of the New England Conference of Methodists, held at Lowell, on the first of the present month, it was voted to recommend the establishment of a Theological Seminary. 'The adoption of this resolution,' says Zion's Herald, 'will form an epoch in the history of the Methodist Episcopal Church.'

A similar resolution was passed by the Convention of Universalists, which met recently in New Bedford, and a Committee appointed to carry the same into effect.

INTELLIGENCE.

Latest from the Exploring Expedition.—Highly Important Discovery.—The Exploring Expedition has covered itself with glory. Capt. Wilkes, in the Vincennes, has ascertained, beyond all question, the existence of a great Antarctic Continent, and has actually skirted along its coast throughout more than 56 degrees of longitude. The particulars of this important discovery so far as they are known to us, are contained in the following extract from a Sidney (New South Wales) paper of March 12th, for which we are indebted to a commercial house, who received it from their Sidney correspondent. The same paper also contains (from the Hobarttown Courier) information of the same Continent having been seen on the same day, though in a different longitude, by the French Exploring expedition; but the latter was unable to approach the coast save at a single point, and does not appear to have seen even more than a few miles of it, whereas the American Expedition saw and examined it, as before stated, for a distance of more than 54 degrees of longitude. Probably the same continent was seen some years ago by Captain Fanning, (see Fanning's Voyages, p. 447.) We subjoin the two extracts above referred to.—*Jour. of Com.*

From the Sidney Herald, March 12th.

Discovery of the Antarctic Continent—Amongst the arrivals to be found in our shipping list of this day, is that of the United States ships Vincennes, under the command of Charles Wilkes, Esq. The Vincennes has been absent from this port almost eighty days, most of which time has been spent in southern exploration, and we are happy to have it in our power to announce, on the highest authority, that the researches of the exploring squadron under a southern continent, have been completely successful. The land was first seen on the morning of the 19th of January, in latitude 66 degrees 20 minutes, south, longitude 154 degrees 18 minutes east.

The Peacock (which ship arrived in our harbor on the 22d ultimo, much disabled from her contact with the ice,) we learn, obtained soundings in a high southern latitude, and established beyond doubt the existence of land in that direction. But the Vincennes, more fortunate in escaping injury, completed the discovery, and run down the coast from 154 degrees 18 minutes to 97 degrees 45 minutes east longitude, about seventeen hundred miles within a short distance of the land, often so near as to get soundings with a few fathoms of line, during which time she was constantly surrounded by the ice islands and bergs, and experiencing many heavy gales of wind, exposing her constantly to shipwreck. We also understand that she has brought several specimens of rock and earth procured from the land, some of them weighing upwards of one hundred pounds.

It is questionable whether the discovery can be of any essential service to commerce; but it cannot be otherwise than gratifying to Captain Wilkes and the officers engaged with him in this most interesting expedition, to have brought to a successful termination the high trust committed to them by their country; and it is hoped that so noble a commencement in the cause of science and discovery, will induce the government of the United States to follow up by other expeditions that which is now on the point of termination.

From the Hobart Town Courier.

We have to acknowledge the receipt of a French letter containing a succinct account of the expedition, of the two French corvettes, the *Astrolabe* and *Zelee* under the command of Commodore D'Urvilla, which from its length, and the late hour at which it reached our office, we are unable to give in type this week. Our readers will be pleased to learn, that the exertions of the French Commodore have been crowned with success. On the evening of the 19th January, in the latitude 66 degrees S. and about 130 deg. east longitude, land well described; and on the 21st the corvettes approached to within five or six miles, and two boats crews put off to collect specimens of rock from a point which was clear of ice. The land is described as stretching from the south to the W. S. W. as far as the eye could discern. Commodore D'Urville was desirous of continuing his discoveries, but was stopped on the 23rd by a bank of ice stretching out from the land directly north to an immense distance, and was consequently compelled to alter his course. The following day the vessels encountered a most furious gale of wind, during which the *Zelee* very narrowly escaped being wrecked. Further progress was prevented by (*la banquise*) which hindered any further progress towards the south. Although not much will have been gained by this enterprise in point of utility, it will add greatly to our geographical and scientific knowledge. It does not appear that any living beings or animal exist in these cold and dreary regions, not even a seal was seen, nor any very useful kind of whale. Capt. Dumont D'Urville has, by this discovery, earned an additional title to the honors of his country, distinguished as his name has already been in scientific navigation. (The *Astrolabe* and *Zelee* had arrived at Hobart Town.

POSTSCRIPT.—Since putting the above in type, we have been favored with the annexed letter from an officer of the Vincennes, which with some variations from the newspaper statement, contains many additional particulars.

U. S. Ship Vincennes,
Sidney Harbor, March, 12th, 1840.

We arrived here yesterday from our Southern cruise, upon the success of which we all have reason to congratulate ourselves. We have discovered land within the Antarctic, and cruised along the edge the barrier ice (seeing the land frequently) upwards of seventy degrees of longitude All are convinced there is an extensive Continent there. Whether it will be of any benefit to mankind, or not, time alone can show.

For my part no inducement could be held out that would make me volunteer to return there, unless one of the other vessels should have been unfortunate enough to be wrecked, which God forbid. We were unfortunate in not being able to land, take possession, and plant the stripes and stars. When the weather permitted us to do so, no boat *could* land,—the land being very high, covered with snow, and sloping gradually to the water, where it was terminated by ice, descending one hundred or two hundred feet perpendicular.

The weather was, part of the time, good; and part, blowing from fresh to heavy gales, with thick snow storms, making the navigation extremely hazardous, on account of the ice-bergs by which we were generally surrounded. I have at times counted 100 large ones from the deck, without the aid of a glass, taking no notice of the small ones.

We found the Peacock here, repairing: almost a perfect wreck; having had her stern frame lifted, and all the *timber's* broken above the main deck, as far forward as the gang-way, rudder knocked off, forefoot carried away, and planking knocked up to within an inch and a half of her wood ends. How she arrived here, it seems impossible to conceive. I did not suppose a vessel in her condition could hold together long enough to do so. She was caught in the ice, and jammed by the closing of the passage after she went in. I hope that the brig and schooner have escaped, and that we shall find them at New Zealand.

By the arrival to-day from Hobart-Town (Van Diemen's Land) we learn that the French Expedition is there, and that they discovered land the same day we did, in 66 S. and 130 East. It is no doubt a continuation of what we saw; and will render the honor of being first disputed for some time. I do not think they can boast much, as they were satisfied with a single sight, owing to the Zelee's being near lost. *We* have coasted the new Continent 1300 miles. We have been very cordially received by the people of this place, and they are determined to have us first, whether or no—We leave for the Bay of Islands on Sunday.

We expect to be at the Sandwich Islands in July, and again in Jan. 1841. After that, to Manilla for a month or two, thence to Singapore, Angier Point, and Cape of Good Hope.

Atrocious Attempt At Poisoning.—A most diabolical attempt was made last week to poison the whole of the passengers, between 60 and 70 in number, of the steamer New York, on her trip from Cincinnati to Pittsburg. It appears that a warm discussion on the subject of Abolition had been carried on during the day, amongst the passengers, a large part of whom were anti abolition men. The steward of the boat being unwell, employed a black man to bake the bread for supper; immediately after eating it the passengers were taken violently sick, with vomiting &c. The black man was immediately examined, who acknowledged his guilt, and that he intended to have poisoned all the passengers. He was then confined in the steward's room, but in the confusion of the moment he jumped out of the window, and it was not known whether he was drowned or had reached the shore. There were two kinds of bread on the table, and it was soon ascertained that those who had not eaten the corn bread escaped. Every alleviation possible was afforded to the sufferers, many of whom it was feared for a few days would not recover; none, however have died. Amongst the sufferers was the Rev. James F. Clark, Pastor of the Unitarian Church at Louisville, who lay one or two days at Pittsburg, from the effects of the poison, but has since resumed his journey. The above took place near Marietta. Portions of the corn bread have been brought to this city to be annalyzed.—*Cin. Chronicle.*

Southern Mail.—We copy the following announcement of a new mail arrangement from the New York Commercial Advertiser.

Important Mail Arrangement.—A contract has been made by the Post Master General for a steamboat and rail road mail from New York to Boston, via new London, Norwich and Worcester, with a car on the Norwich and Worcester rail road arranged as a travelling post office for a clerk of the department, for receiving and assorting mails.

When the arrangement contemplated by the contract shall have been perfected, at least two hundred post offices will receive their mails from New York from 12 to 24 hours earlier than they now receive them. The mails leave this city daily, Sundays excepted, at 5 P. M., in the steamboats Charter Oak and Norwich, and are carried by rail road to Worcester and Boston. The mails through Great Britain, on the railways, are carried in the way above described, and the bags are left and received at the several post offices, by the operation of machinery, without the cars stopping a single moment.—*N. Y. Com. Adv.*

Antiquities of America.—We learn from the New York Express, that Mr Stephens, U S. Charge to Guatamala, and Mr Catherwood, of the Panorama, have met with most encouraging success almost at the outset of their researches for antiquities in Central America. At Quiragua they made the following discoveries:

One statue 10 feet high, lying upon the ground. One ditto 10 1-2 feet high, lying upon the ground, face looking toward the heavens. One ditto 26 feet high, inclining similar to the steeple or tower at Pisa. A monument 28 feet high, perpendicular, in the form of an obelisk, full of hieroglyphics, with a human statue cut upon its top, and has some figures in its hands. Another statue 9 feet high, representing a woman. One other statue 19 feet high, representing on one side the figure of a woman, on the other a man, in good preservation. Another, the head of giant, 6 feet in diameter. Two altars, most elegantly sculptured. One obelisk, 12 feet in height. Four other monuments in distinct places, one of which is of a circular form, and upon a small eminence formed of stones, apparently brought from the river. In the centre between these four monuments, there is a huge round stone, which is wholly covered with hieroglyphics and inscriptions; beneath the stone are two human heads, covered nearly with vegetation, upon which the stone rests. The above monuments are found about 3000 feet from the river Montagua. The time of Messrs. Catherwood and Stephens being short they were unable to make more discoveries in that place; but they are satisfied that these monuments, &c. can be removed and taken to the United States of America, which is their intention; while those of Palenque are so far in the interior, it would be impossible to remove them. We also learn that the human figures, and the ornaments which appear about them, are all similar to those of Palenque. In fact, this we consider only as a prelude to what we shall expect from these distinguished, persevering and scientific travellers. We learn these gentlemen will continue their journey, and after their visit to Palenque will proceed to Mexico.

Buxton's Remedy for the Slave Trade.—This work of Mr Buxton, which has attracted much attention, has just been republished in New York (by S. W. Benedict, 128 Fulton street.) The New York Observer, in allusion to it says,—'It is not a little remarkable that this book has been claimed both by friends of the Colonization Society, and by the abolitionists, as favorable to their views.'

It appears to be Mr Buxton's design to destroy the slave trade by evangelizing and civilizing Africa; and to accomplish this he proposes to send out 'liberated Africans from the West Indies'—such as shall be qualified 'by fitness for the climate, competency to act as teachers and willingness to enter on the work.' It is his wish to bring these natives to an acquaintance with agricultural employments, and the pursuits of commerce, and in this manner to convince them that they may find other means of support than a resort to traffic in slaves.

Mr B. wishes to establish a band of agricultural instructors, composed of those who may be competent among the liberated Africans of the West Indies. He would destroy the slave trade by *drying up the fountains* of that stream of wretchedness and death.' By turning the attention of the natives to the pursuits of peace, and by sending civilized settlers among them they will be taught the advantages which civilization is to confer.

We believe, with the Observer that the navies of Europe and America can never destroy the slave trade—at least that they can never do it fully, even should our own government be willing to cooperate more actively and decisively with the efforts of those of Europe; especially while there is such a market on this side of the water, and such a harvest field to supply it on the other side in those habitations of cruelty,—the dark parts of Africa. The Remedy must be applied simultaneously on each side of the water. In Africa, civilization and christianity, must do the work of reform, and cut off the supplies, and in the West Indies and South America they must do the still more difficult work of reform, by destroying the demand,—an equal change in the temper and principles and habits of society, by which they may be led to abandon all claim to the involuntary services of their fellow beings—to the right of property in human flesh.

The Observer, alluding to this 'Remedy' proposed by the civilization of Africa says,—

Its weapons are not carnal, but mighty through God to pull down even the strong holds of the slave trade, and to spread peace, and plenty, and bliss, over a land that has been blasted and cursed until the faith of the church has left it as the last spot where the gospel could hope for success. To rescue such a land, to stop the traffic in her sons and daughters, to send back to her bosom joy, in room of the anguish with which she has long bled, is an enterprise in which philanthropists of this country and Great Britain ought to unite, heart and hand.

Jesuits in Gautamala.—The Gautamala Times of the last month announces that the Jesuits of Gautamala are to be restored. The bishops have applied to the Governor, and represented that the people wished the reestablishment of the religious orders, particularly of the missionary brethren known as (Propaganda Fide.) The Governor is favorably inclined to what he calls the holy movement, and has ordered the officers of state to aid the men of God in their work, and transport them at the public expense.

Remarkable Physiological Phenomenon.—The Newark (N. J.) Daily says: The report of the extraordinary physiological phenomenon which was recently copied from the N. Y. Evening Signal—the inception and growth of an Eye in a citizen of Maryland—is confirmed by the Baltimore Sun. The individual upon whose person this most remarkable phenomenon has developed itself, is Capt. George Davis, of Somerset county. He was born with but one visual organ, or at least there was nothing like a ball in the socket of the other. He continued in this way until he was ten or twelve years of age, when a small, but perfect eye began to form in the hitherto sightless socket; it increased in size until now he can see with it clearly and distinctly. A casual observer would notice some apparent defect in his eye, as they do not look alike.

Lead Mine.—A valuable lead mine has been discovered about two miles below Sunbury (Pa.) the vein is nearly ten feet thick, and passed through a compact body of lime stone. So far as this vein has been examined, it would appear to be at least sixteen feet in breadth. The ore is of the species termed Galena, the most productive of all the varieties. It resembles that found at Galena, Illinois, except that there it occurs in *cules* but at Sunbury in masses. It is thought the ore will yield sixty or seventy per cent.

Public Latin School.—The annual distribution of prizes to the boys of the Public Latin School, took place on Saturday. The performances of the competitors for the prizes for declamation, were listened to by a large and attentive audience, who appeared highly gratified. The various prizes which had been proposed, were then awarded as follows:

For Declamation a first prize to W Tilton.
Two second prizes to Lemuel Hayward and C. H. Hudson
Two third prizes to J. P Reynolds and C J. Capen.
For Greek Hexameter Verses to G. F. Parkman.
For Latin Elegiac Verses to B. A Gould, Jr.
For Latin Hexameter Verses to B. A. Gould, Jr. and D. D. Slade
For a Latin Essay to W. Tilton.
For an English Essay to G. B Cary, Jr.
For an English Poem to N G. Gould.
For a Latin Narrative to B. A. Gould, Jr.
For translations from Pliny to J. M. Parker, Edward Dexter and N G Gould.
For translations from Cæsar to F. D. Williams and Wm. D Bliss.
For a translation from Viri Romæ to W. H. Adams.
For Industry and Good Conduct—Warren Tilton, G. F. Parkman, Geo. Gray, T D Chamberlain, D. S. Newcomb, Francis Parker, O J. Fernald, W. H Adams, Geo. B Cary, Jr. B. A. Gould, Jr. F A. Lovis, Geo. Bradford, J. Mason Parker.—*Dai. Adv.*

House of Reformation at South Boston.—It appears by the Report of the Directors of the House of Reformation at South Boston there are now in that Institution 94 boys and one girl, the latter in feeble health; that since the last report, four boys had been apprenticed to the business of farming, and three to different mechanical trades; that two girls had been apprenticed to the business of housewifery, two had been discharged, and two had become of age, which report was, on motion of Mr. E. Williams, after some explanations by Mr. Grant, committed to the committee on the Houses of Correction, Industry, and Reformation, at South Boston.

Fair at Dorchester.—We understand that the sum of $500, *net*, was received at the fair lately held in Dorchester, for the purpose of procuring means to purchase curtains, carpets &c., for the new Church about to be erected by Rev. Mr Cunningham's Society.

New York Theological Seminary.—The commencement exercises of this Institution took place on the evening of Wednesday, the 8th inst., in Rev. Dr Skinner's Church. The performances of the young gentlemen were said, by those present, to have been creditable to them and to the Institution.

Degrees were conferred on ten young gentlemen who have completed the full course of three years' study in the Seminary.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, on Monday Evening, by Rev. Samuel K. Lothrop, Henry A. Kendall, to Miss Mary Horton Bass, daughter of Moses Bass, Esq.

In this city, Mr John Murdock to Miss Mary Cummings; Mr Bennett Morgan to Miss Sarah Ball; Mr Joseph R. Critchet to Miss Elizabeth Wareham.

In Grafton, on Thursday morning, by Rev. Wm. M. Rogers, of Boston, Rev. Charles B. Kittredge, of Westborough, to Miss Sarah Brigham, daughter of Mr Charles Brigham, of G.

DEATHS.

In this city, July 10, Cumberland D. Williams, Esq., of Baltimore, 60, well known and highly respected in this community. His remains were interred in the ancient family tomb in Roxbury.

In this city, suddenly, on Friday morning last, Joseph Dall, son of the late William Dall, 39.

At Tremont Hotel, Sunday morning, Barnabas Hedge, Esq., of Plymouth, in the 76th year of his age. Mr Hedge was a graduate of Harvard University, in the class of 1783. He early engaged in business as a merchant, which he pursued with distinguished assiduity and success. In March last a cataract on his eyes, which had extinguished sight, was removed by Dr Reynolds, of this city, with promising result. For some further requisite attentions, i that particular, he came to Boston on Monday last. Disease of another description here assailed him, not thought by his physician and friends around him to be of alarming character, but discouraging to him, and eventually fatal. His remains were removed to Plymouth, his native home, there to receive the last sad attentions of his bereaved family and numerous friends.

In this city, B. B. Thatcher, Esq., 31.

In Dorchester, 9th inst., Robert Tolman son of Mr Eleazer J. Bispham, 13 weeks.

In Leicester, 13th inst., Miss Mary Ann Emerson, youngest daughter of Elihu Emerson Esq., of Norwich, Vermont, 26.

In Baton Rouge, La., June 22d, Mr George Fletcher, late principal of Baton Rouge Academy, and son of the late Rev. Nathaniel H. Fletcher, of Mass., 31.

WEEK-DAY RELIGION.—Just published by O. L. SANBORN, Portland, Me., and for sale at the Bookstores, Week-Day Religion, by Jason Whitman, Pastor of the Park Street Church, Portland

The following notice of this work is from the Monthly Miscellany of Religion and Letters edited by Rev. E. S. Gannett, Boston—'This is a plain; sensible, well-timed little volume, the object of which is to show how Christian piety should direct and control us in the ordinary affairs of life. After insisting in the first chapter on the importance of Vital Piety—and pointing out, in the second chapter, the difference between Piety and Morality and the importance of both to perfection of character—Mr Whitman proceeds to speak of the value of Labor—the duty of Economy—the Necessity of Honesty—the Golden Mean (or in other words the folly of an anxious desire to be rich)—and the right use of Property—These subjects are discussed and amply illustrated, in a practical and straight forward style. Every young man would do well to purchase, read and remember this work, for it contains for him an abundance of excellant advice, and will teach him to unite fervent religious affections with an unbending integrity. That it will do good we have no doubt; and can cordially recommend it to our readers as wise, safe and eminently calculated to be useful.' jy 18

VALUABLE OLD BOOKS, this day received by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. Echard's History of England, folio—Dryden's Works, 10 vols—Bryan's Lectures on Astronomy—Le Theatre des Grecs, par le R. P. Brumoy, 3 vols, 4to—Memoirs of Literature, containing a large account of many valuable books, 8vols—Gage's Survey of the West Indies, folio—Killigrew's Playes, folio—The Curiosities, natural and artificial, of the Island of Great Britian, 6 vols—Chevereau's History of the World, 5 vols—Plutarch's Morals; translated from the Greek, 5 vols—Hudibras, with annotations and preface, by Zachary Grey, 2 vols—Bolinbroke's Remarks on History, 1 vol—Bacon's Natural History, folio—Bridge's Works—Dryden's Plays, 2 vols, folio—The Genuine Remains in verse and prose, of Mr Samuel Butler, with notes by R. Thyer, 2 vols—Montaigne's Essays, 3 vols—Fox's book of Martyrs, folio, 1576—Bougainville's Voyage round the World, in the years 1766, 7, 8 and 9, folio—Barrow's Life of Macartney, 4to—Baker's Chronicle, folio—The Collection of the History of England, folio—Memoir of Philip De Comine, folio—Observations upon Cæsar's Commentaries, by Clement Edmunds, folio—Green's Principles of Philosophy—Taylor's Demosthenes, 4to—Œuvres de M. L. Dutens, 4to. jy 18

COLMAN'S THIRD REPORT OF THE AGRICULTURE OF MASSACHUSETTS.—Third Report of the Agriculture of Massachusetts, on Wheat and Silk—by Henry Colman, Commissioner for the Agricultural Survey of the State. This day received by
CHAS. C. LITTLE & JAS. BROWN,
j 18 112, Washington street.

DEWEY'S DISCOURSES—FURNESS'S PRAYERS.—A fresh supply of these valuable works just received, for sale by WM. CROSBY & CO, 118 Washington street. jy 18

NEW BOOKS.—Dewey on Unitarianism—Being Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey N. Y.
Proverbial Philosophy—By M. F. Tupper Esq.
Esther, a Sacred Drama. By Mrs E. L. Cushing.
Published by JOSEPH DOWE, 22 Court street. jy 18

LETTER PAPER for $2 00 a ream—Ruled do. $2 50—Billet do. for $1 00 a ream. For sale by JOSEPH DOWE, 22 Court street. jy 18

THE NORTH AMERICAN SYLVA.—Or a description of the Forest Trees of the United States, Canada and Nova Scotia, considered particularly with respect to their use in the arts and their introduction into Commerce, illustrated by 156 colored engravings, translated from the French, by Andrew Michaux, 3 vols 8vo., price $4 40. One copy for sale by JAMES MUNROE & CO., 134 Washington street. july 18

NEW BOOKS.—Lately received and for sale at TICKNOR'S, corner of Washington and Schools street.

Cousin Geoffry, by Theodore Hook; Court of England, by J. H. Jesse; Keble's Christian Year, 2 ed.; Woman, &c. by Lady Morgan; Love's Progress, by Mrs Gilman; The Moss Rose; Goethe's Faust, new ed. july 18.

FOX'S MINISTY OF CHRIST.—This day published and for sale at TICKNOR'S, The Ministry of Jesus Christ, compiled and arranged from the four Gospels, for Sunday Schools and Families, with Notes and Questions, by Thomas B. Fox: second edition. This work is already introduced into many Sunday Schools as a Class Book, or as a Review of the Gospels, and giving as it does the narratives in their order of occurrence, like any other history. july 18

UNITARIAN CHRISTIANITY—*What it is and what it is not.* A Discource delivered at the Installation of Rev. John Parkman, as Pastor of the first Unitarian Church and Society in Dover, N. H. April 22d, 1840. By Ezra S Gannett, Junior Pastor of the Federal Street Church, Boston. Published and for sale by WM. CROSBY & CO. 118 Washington street. jy 18

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, Edited by Rev. Ezra S. Gannett. Contents of the number for July.

Sin Compared to Disease, by Rev. Orville Dewey, D. D.—Translation from Richter—Female Authorship—Not ashamed of the Gospel, a Sermon by Rev E. B. Hall—Where are our Schoolmates?—Folsom's Scripture Doctrine—Life and Character of the late Dr Tuckerman—Notices of Books—Intelligence, &c &c.

The present number being the commencement of a new volume, a good opportunity is offered for those wishing to subscribe. The following popular writers have contributed many valuable articles during the year, viz:—Rev. Dr Ware—Rev. Orville Dewey, D. D.—Rev. Dr Parkman—Rev. E. S. Gannett—Rev. E. B. Hall—Rev. J. Allen—Rev. Mr Hill—Rev. Ephraim Peabody—Rev. A. P. Peabody—Rev. Dr Walker—Rev. C. Stetson—Rev. C. A. Bartol—Mrs Lee, Author of 'Three Experiments of Living'—Miss Park, Author of 'Miriam'—Rev. Geo. E. Ellis—Rev. C. Palfrey, and many others. Published by WM. CROSBY & CO. 118 Washington st. jy 18

NEW BOOKS.—Bradford's History of the Federal Government
The Newest Keepsake for 1840
The Greyslaer, by Hoffman
The Portsmouth Sunday school Hymn Book
Guizot's Essay on Washington
Macaulay's Miscellanies, 2 vols
Carey on Population
Master Humphrey's Clock, No. 4
Simmons' Sermons
Waterston's Sunday school Address
History of Quadrupeds, Family Library &c &c
For sale by JAMES MUNROE & CO. 134 Washington street. jy 18

MENZEL'S GERMAN LITERATURE.—This day published, German Literature, translated from the German of Wolfgang Menzel, by C. C. Felton, three vols., being vols. 7, 8. & 9, of Specimens of Foreign Standard Literature. Boston Bookstore, No 134 Washington street. jy 18

NEW TRACT,—155 Annual Report of the American Unitarian Association with the proceedings of the Annual Meeting, May 26th. Just published by JAMES MUNROE & CO., Agents A. U. A.

IRVING'S WORKS.—A beautiful Edition of the Works of Washington Irving, in 2 vols., with splendid Portrait of the Author, engraved on steel—for sale at TICKNOR'S, corner of Washington & School streets. July 18.

NEW BOOKS & NEW SUPPLIES.—The Quiet Husband, a Novel, by Miss Ellen Pickering, author of the Fright; &c. Cousin Geoffrey or the Old Bachelor, by Theo. Hook; Greyslaer, a Romance of the Mohawk, by Hoffman: Dunglison's New Remedies; Dunglison's Human Physiology; Dunglison's Medical Dictionary—for sale at TICKNOR'S corner of Washington & School streets. July 18.

HISTORY OF QUADRUPEDS—TRAVELS OF PARK.—Natural History of Quadrupeds, with engravings—Life and Travels of Mungo Park, with the substance of later discoveries relative to his lamented fate and the termination of the Niger, being vols 104 and 105 of the Family Library. Just received at TICKNOR'S. july 4.

GUIZOT'S ESSAY ON WASHINGTON.—Essay on the Character and Influence of Washington in the Revolution of the United States of America, by Guizot—translated from the French, in 1 vol. 12mo. This day published and for sale at TICKNOR'S. july 4

YOUNG'S ENGLISH PROSE WRITERS.—The Library of the old English Prose Writers, edited by the Rev. Alexander Young—9 vols. neat calf binding. One copy just received by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street. july 4

NEW ENGLISH BOOKS.—The Novels and Miscellaneous Works of Daniel De Foe, 6 vols; Fuller's Holy and Profane State: Pickering; Fuss's Roman Antiquities, translated from the last edition; Boswell's Life of Johnson, with additions and notes, by Crocker, to which are added two supplementary volumes of Johnsoniana, by Hawkins, Piozzi, Murphy, and others—also, upwards of fifty engraved illustrations, 10 vols; Milman's Poetical Works, 3 vols; Talbot's Faust of Goethe, 8vo; Doering's edition of Horace, 8vo; &c. This day received by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112, Washington street. july 4.

ENGLISH BOOKS.—Kant's Critic of Pure Reason; Percy's Reliques of Ancient Poetry, 3 vols; Pope's works, 4 vols; Songs of England and Scotland, 2 vols; Shelley's Poetical works, in 1 and 4 vols; Howitt's Rural Life in England, 2 vols; Lorenzo De Medici; Middleton's Life of Cicero, 1 vol. 8 vo; Spenser's Faerie Queene; Moore's Lalla Rookh, illustrated; The Complete Angler, illustrated; Westmoreland and Cumberland Dialects, with a glossary; Byron's works, Murray's edition, 17 vols; Shakspeare, Singer's edition, 10 vols; Valpy's do, 15 vols; Campbell's do, 1 vol. 8vo; Ben Johnson, 1 vol. 8vo; Smith's wealth of Nations, by McCullock; Hunt's Byron, 2 vols, 8vo; Hone's Popular works, 4 vols. (cheap) Maundeville's Travels; Leigh Hunt's Poems; Brooks's General Gazetteer, new edition; Oberon, a Poem; Mrs Heman's works, 6 vols, 12mo; Myles Coverdale. For sale at TICKNOR'S, corner of Washington and school street. june 27

NEW BOOKS.—Memoirs of the Court of England during the reign of the Stuarts, including the Protectorate. By John Heneage Jesse.—Keble's Christian Year; Thoughts in Verse, for the Sundays and Holydays throughout the year. Second American Edition.—Cousin Geoffry, the old Bachelor, a novel by Theodore Hook.—Woman and her Master, By Lady Morgan.—Love's Progress, By Mrs Gilman.—History of the Fine Arts, by J. Lossing. For sale at TICKNOR'S, corner of Washington and School street. june 27

JOHN LINDLEY'S School Botany, or an explanation of the characters and differences of the principal natural classes and orders of plants, &c. English edition. Just published, and for sale at TICKNOR'S 135 Washington street. june 6

NE

POETRY.

[From Blackwood,s Edinburg Magizine.]

A HYMN.

Oh, Unseen Spirit ! now a claim divine
Comes forth from thee, rejoicing earth and air ;
Trees, hill and houses all distinctly shine,
And thy great ocean slumbers every where.

The mountain ridge against the purple sky
Stands clear and strong with darkened rocks and dells.
And cloudless brightness opens wide on high
A home aerial, where thy presence dwells.

The chime of bells remote, the murmuring sea,
The song of birds in whispering copse and wood,
The distant voice of children's thoughtless glee ,
The maiden's song, are all one voice of good.

Amid the leaves' green mass, a sunny play
Of flash and shadow stirs like inward life;
The ship's white sail glides onward far away,
Unhaunted by a dream of storm or strife.

Upon the narrow bridge of foot-worn plank
The peasant stops, where swift the waters gleam,
And broods as if his heart in silence drank
More freshening draughts than that untainted stream.

The cottage roof, the barn, the spire, the graves,
All quaff the rest of seasons hushed as this,
And earth enjoys, while scarce its foliage waves,
The deep repose and harmony of bliss.

O thou, the Primal Fount of life and peace,
Who shedd'st thy breathing quiet all around,
In me command that pain and conflict cease,
And turn to music every jarring sound.

How longs each gulf within the weary soul
To taste the life of this benignant hour—
To be at once with thine untroubled Whole,
And in itself to know thy hushing power!

MISCELLANEOUS.

THE VISIT.

In one of the freezing days of our climate, a young physician, but recently married, invited his wife to accompany him on a visit to one of his patients.

'You are romancing, James; what! visit a family without an introduction, or an invitation, or exchange of cards?'

'In this family, my dear Amanda,' there is no ceremony of cards,' said James, 'but they will not be less pleased to see you.'

'I never used to go to see poor people,' said Amanda thoughtfully—'but,' continued she after a short deliberation, 'I'll go with you any where.'

They passed from the handsome street of their residence to a public square, and crossing over, entered a small alley, in which Amanda saw a row of houses built in a manner that showed they were for the laboring class. Crossing the whole range they entered the last house, and the first door Dr Ledson gave a gentle rap. A plain woman opened it, and welcomed them.

Two chairs were immediately set out, one with the back broken off, the other rickety and unstable.

Before the fire were two little children seated on the hearth, making a noise, which the attendant female vainly endeavored to quell. A girl about ten years of age came out of a small pantry bed-room, and smiled as she spoke.

In a large rude chair sat a thin female. She rocked herself incessantly. She looked up when Dr Ledson addressed her, but neither smiled or spoke. Her complexion was sallow by illness, and her teeth chattered with the vain endeavor to close her mouth.

At receiving some nourishment at the hand of her companion, she seemed revived.

'I am glad to see you, doctor, though I had hoped to have been released from my wretchedness before now. I do not complain, but my bones have started through the skin, and I suffer,'—she shivered and stopped an instant—'I thought it very hard when I lost my baby last summer—I see it was kind; what would have become of it now? I must leave these, young as they are, to take care of themselves, and my husband is none of the steadiest.'

She did not weep; she was past that human feeling. Amanda looked on in silence. She had learned more of life's state from this scene than she could have acquired from volumes. She felt now a wiser woman at eighteen, than she would otherwise have been at thirty-five.

It brings down all our vanities and little repinings—a spectacle of such wo. Even the almost insensibility of the sick, was more touching than ordinary sorrow. It gave a feeling of so much that must have been endured before.

'Is this your sister?' said the woman.

'No,' said James, and Amanda smiled as he replied, 'It is my wife.'

'Is it your wife?' said she, showing some vivacity. 'How sweet she looks. Can she sing, O, can she sing, 'I would not live always?'

How often had Amanda sung that carelessly before. She felt awed and humbled now by every syllable that floated on her soft rich tones around the narrow apartment.

The dying looked up so thankfully, that she even looked pretty. A light hectic relieved her vivid countenance. She said audibly, 'I hear the angels singing around me,' and then relapsed into a monotonous groan of weariness.

The little girl shook hands beseechingly as the young couple left, and in a subdued voice Amanda whispered—'We will take care of you.'

Who like the physician, save indeed the minter, is called upon to see human nature in every shadow of a tint? The rich and the poor, the delicate and the coarse, the learned and the ignorant, come before him without disguise.

Amanda thought before, that she loved her husband; but luxury is a dead sea atmosphere, in which the noble passions sicken and lay motionless. She clung to James' arm as he returned home with a feeling of devotion to him, that she had never imagined before; and in the pleasure she experienced in softening the horrors of her fellow creatures' poverty, she found every day new cause to rejoice in having shared her fortune with one who, if he brought her no addition of the earth's wealth, had taught her that there is a way of employing it that will awaken delight.—*Passion Flower.*

WANT OF COURTESY A FAULT IN AMERICAN WOMEN.

The most striking and prevailing defects in the manners of Americans, is, I believe, the want of courtesy. This has probably arisen from the general equality of rights, condition, and education. And it arises in part from that *mauvaise honte*, or shyness, characteristic of our English ancestors, from whom we inherit it. A little reflection and moral cultivation would soon remedy this defect.—What do I mean by courtesy, and how is the want of it shown, do you ask? A few winters since, a well-bred young foreigner came to the interior, and took lodgings at a village inn, for the purpose of learning the English language. To facilitate its acquisition, he generally preferred remaining in the receiving room of the tavern, where travelers were passing in and out. His writing table was placed before the fire. When the women came shivering in from a long dreary drive in the stage-coach, he moved his table to the coldest corner of the room, mended the fire, drew chairs near it, and, if they brought in foot-stoves or blocks, he found the best place to heat them. He then returned to his own uncomfortable seat, and pursued his writing or reading.

The women profited by his civilities, without appearing to notice them. During the whole winter he never received one word of acknowledgement—not one 'Thank you sir,' or 'You are very kind sir,' or what would seem inevitable, 'Pray, don't take that cold seat, sir.' What was the polished stranger's inference? Certainly, that the Americans were a most discourteous, if not a cold hearted people.

Cold hearted we are not. These women were probably generally impressed with the young man's attentions; one of them I knew in relating her traveling experience at her own fireside at night, said she 'never could forget a young man at the tavern in S——. She thought she should have died with the cold before she got there; and when she went in, he moved away from the fire, and gave her the rocking-chair—hung her cloak on the back of another, and warmed her block for her, and did every thing just as if he had been her own son!' And yet this good woman had not indicated in her manners to the young man that she had even seen him. Here there was no expression of the real feeling, no *courtesy*.

I have often seen men in steamboats, in stage-coaches, in churches, and other public meetings, rise and give their seats to women, and the women seat themselves quietly, without a look or word of acknowledgement. And so with a thousand other attentions which are rendered, and are received without any return. Avoid such discourtesy, my young friends—it is not only displeasing, but unjust. We actually owe some return for such civilities, and a courteous acceptance is in most cases, the only one that can be made. These little chance courtesies are smiles on the face of manners, and smiles are like sunshine; we can scarcely have too much of either.—*Miss Sedgwick.*

The following account of the Library of the Old South church, which we extract from a correspondent of the New York Observer, is interesting and will probably be new to some of our own citizens.

LIBRARY OF THE OLD SOUTH CHURCH.

This is a library, to the use of which the public has no claim. Those who need to use it must rely on the urbanity of the pastor, the Rev. G. W. Blagden; who, from the nature of the case, must be more careful of these books than of his own.

This library was bequeathed to the church by the Rev. Thomas Prince, who was one of its pastors from 1718 to 1758. He began to collect it in 1703, while at Cambridge, where he graduated in 1707. His design then was, that it should become a 'New England Library;' and some of the books bear labels to that effect, apparently affixed by his own hand. After studying theology for some time at Cambridge, he travelled over several countries of Europe, and resided several years in England, where he preached 'with great acceptance,' and received two urgent invitations to settle in the ministry. He chose to return to his native land; and within forty-eight hours after he landed at Boston, received an invitation to settle at Hingham. Other applications were soon made for his services. He chose to become the colleague of his friend and classmate, the Rev. Dr Sewall, at the Old South, over which they unitedly presided for 40 years. Dr Chauncey, a theological opponent, pronounced him the most learned of the New England ministers, except Cotton Mather, who was no longer living. As a collector of facts and authorities, he was unrivalled. His personal acquaintaintance in Europe had enabled him to establish an extensive and valuable correspondence there, which was advantageously continued. His collection of books and manuscripts, therefore, could not but be valuable. I doubt whether there was any where a more complete apparatus for illustrating the history of religion in America, or *even in Great Britain*, than this library contained at his death. The library was kept in a room under the belfry of the Old South meeting house, which is said to have been his study. At the commencement of the Revolutionary war, while the British army held possession of Boston, this building suffered severely,—perhaps partly in revenge for Warren's fifth-of-March orations, and for the consultations held there by the citizens, which led to the destruction of the *tea*. However that may be, this old 'Sanctuary of Freedom,' as it was called, was seized for the use of the army. The pews and the greater part of the gallery were taken down, the floor covered with tanner's bark, and the building used for a riding school. When winter came, a stove was set up, and the timber from the demolished parts was used for fuel, and Prince's library furnished paper to kindle it! The principal devastation seems to have been among the pamphlets, then unbound, and the manuscripts.

[From the 12th Annual Report of the Sunday School Society.]

To the Board of the
Sunday School Society,—

Gentlemen,—In accordance with the vote passed by your Society, I have visited the various Sunday Schools connected with the Franklin Evangelical Association. And I herewith present to your Board such information as I was able to collect, in regard to the prosperity of the schools and their various modes of operation.

By an understanding on the part of the different schools, on the days when I visited them public meetings were held, at which parents, teachers, and scholars were invited to be present; generally, Reports, were read, containing a brief account of the doings of the past year, which was followed by my addressing the meeting, on some of the many subjects connected with the religious instruction of the young.

The religious society at New Salem is small—but from what I could see and learn a good spirit is at work. The Rev. Mr Harding who has been settled in this place over thirty years, has many things to contend with, but seems ready to labor without ceasing for the spread of the gospel. The school averages about fifty scholars and ten teachers.

In the school at Warwick there are one hundred and sixty scholars, eleven classes of boys and fourteen of girls. The average attendance has been one hundred and twenty-nine; many of the children came three and four, and some even five miles. The instruction given is as follows: the elder classes study lessons prepared by the pastor; the younger study the New Testament. There are frequent teachers' meetings at which the pastor presides. There is a Bible class under the care of the pastor, varying from thirty to fifty. This class is composed of adults. The library contains four hundred and forty-four volumes.

I next went to Northfield, where there is a large religious society under the care of Rev. Mr Everett. There seems here much spiritual activity. The school numbers nineteen teachers and one hundred and sixty-two scholars. There are teachers' meetings every other week, and at stated times reports are handed in, giving an account of each scholar. It is the purpose in instructing to combine natural religion with revealed. In the school is a regular course of study. 1st. Gallaudet's Book on the Soul; 2d. Channing's and Worcester Catechism; 3d. Gallaudet's Natural Theology; 4th. Allen's Questions; 5th. Nichols's Natural Theology; 6th. Fox's Ministry of Christ. There is also a class of young men who meet at the pastor's house, to follow out a course of private religious study.

At South Farms, a beautiful spot on the banks of the Connecticut, there is another school, which was established during the last summer. In this School the Baptists unite with those of our denomination, and all goes on in harmony.

In Brattleboro', there is a flourishing society over which Rev. Mr Brown is settled. There are through the year, about ten teachers and forty scholars. The teachers are much interested. Their meetings are held once a month. The course of study is Gallaudet on the Soul; Questions on the Gospels; Worcester Catechism; Allen's Questions; and Ware's Life of the Savior.

At Vernon, there is no settled clergyman. Rev. Mr Rogers, of Bernardston, preaches in this place as often as his duties in Bernardston will allow. There is a class of adults who meet him on the Sabbath for the study of the Scriptures; and they are in hopes that they may be soon able to open a school.

At Bernardston, old and young seemed alike interested. The church was crowded. The middle seats were filled with the scholars of their flourishing school. And their answers to the many questions which were asked by the Superintendent, were given with great propriety and promptness. This school has been in successful operation for ten years, and during the last year twenty teachers, and one hundred and sixty-six scholars have attended. The library contains six hundred and eighteen volumes. All of the scholars (in addition to what they have acquired in their respective classes) have, during the past season, searched out the answers to twenty-three general questions; attended particularly to portions of the Old Testament, their history and meaning; have learned to repeat and sing five hymns, and thoroughly studied 1 chapter in Luke, and 4 in Ephesians.

At Deerfield there is a large society. In the Sunday School there are seventeen teachers and eighty scholars. Dr Willard and Rev. Mr Fessenden took part in the meeting.

At Greenfield the school, as far as I could understand, was in a feeble state. The pastor being absent, there was no meeting of the school. I therefore passed on through Colerain to Rowe, where I arrived about ten in the evening, riding in an open wagon, over immense hills. The driver of the wagon met me at Colerain. He was an aged man, plainly dressed, with a broken pipe thrust through his hat band. In his conversation he manifested excellent good sense and deep piety: and this person had been the superintendent of the Sunday School for *twenty years*. At ten o'clock in the evening we arrived at the clergyman's house, a small, humble dwelling, among the hills. I was heartily welcomed, and he who has received such a welcome from one who is laboring in the vineyard of Christ, far away from the intercourse of his brethren, must have felt how cheering it is thus to meet a Christian brother, and exchange words of sympathy.

The next morning we went to the church,—a square weather-beaten building on the brow of a rock. On entering we found a congregation who had assembled as in the good old primitive times. They had come over many high hills, through thickly wooded ravines, amid the keen frosty air of an autumnal morning! and it was a touching sight to behold them uniting in meek devotion.

After leaving Rowe I visited Charlemont, where I addressed the people of that village. From thence proceeded to Keene, in order to meet the Pastoral Association. Several of the most able clergymen of the county were present, and the meeting was one of much interest. At three o'clock the Sunday School Association of that county held its Anniversary meeting in Rev. Mr Livermore's church, where were assembled many of the teachers, and clergymen of the county.

The number of teachers and scholars in the schools connected with this association is as follows.

	Teachers.	Scholars.
Charlestown,	11	101
Dublin,	26	111
Keene,	29	139
Walpole,	15	80
Wilton,	30	130
Peterboro',	22	110
Fitzwilliam,	11	74
	113	744

In every society where there is a settled clergyman there has been an increase of scholars and teachers, and, in several of the churches, Bible classes have been formed. The one in Charlestown meets on Sunday evening, at the clergyman's house. There is some complaint as to the difficulty of obtaining faithful and well qualified teachers, and more books are needed in the libraries. Still it is generally thought that the schools increase in interest, and that the teachers are, for the most part, earnestly engaged, and faithful in their preparation for the Sunday's work.

The next morning left Keene for Boston, where I arrived in the evening, having been absent twelve days, travelled three hundred and seventeen miles, obtained reports from eighteen schools, and delivered thirteen addresses.

From all that I saw and heard in my absence, I was convinced that great good might result if some judicious and warm-hearted Christian could be sent from town to town, at appropriate seasons, to speak words of wisdom and spiritual life.

Very respectfully,
R. C. WATERSTON.

INTELLIGENCE FROM THE EAST.

At the Monthly concert of Prayer, in this city, held at Park street church, the most important items of intelligence received by the Board of Missions during the month, are communicated orally, and afterwards published in the Missionary Herald. A correspondent of the New York Observer gives an interesting statement of some of the intelligence communicated at the last meeting, particularly that relating to the Druzes of Mount Lebanon, and the Nestorians of the Koordish Mountains.

The following extracts from the correspondence alluded to contain the most importan facts communicated and will be read with interest, as they give us the best knowledge to be obtained, of the present state and circumstances of two important portions of the ancient church.

The Druzes of Mount Lebanon, your readers know, have a religion peculiar to themselves, though they have usually passed for Mohammedans. For about five or six years past, they seem to have been convinced that they must change their religion, and so have chosen the American mission at Beyrout as their instructors. In the autumn of 1835, they made a great rush upon the mission, requesting baptism, offering abundant promises, and some of them proposing to pledge all their property, that they would never apostatize. It was then supposed that they were generally influenced by an indefinite hope of some temporal advantage, to be derived from American protection; though even then some appeared to be sincere inquirers after truth. But they have long since been made to understand, that the mission can promise them no protection, or any other temporal advantage, and that they can receive its religion only at the hazard of losing all that they possess, and perhaps their lives; for the course which the Egyptian government would pursue with them, can only be conjectured.

Notwithstanding all opposing influences, their attachment to the mission has been steadily growing more constant, decided and universal. The missionaries have frequently spent portions of the hot season in their mountain villages, preaching the gospel and teaching schools; and many of their principal men have resided for weeks at a time at Beyrout, to receive Christian instruction. A number of them have become members of the mission church. Letters just received, state that the work still goes on. The whole Druze population, of about 70,000, seems to be asking to be taken under the care of the mission. Some of the soldiers of Ibrahim Pasha have seized their sacred books, which were formerly concealed from all but the 'Akkal,' the initiated few, so that the secrets of their religion are known, and can be made a subject of discussion. Indeed, they have been discussed, with the religious chiefs of the sect, without offence; and it would seem that those chiefs, whose example would at once be followed by all who still waver, are desirous of Christian instruction. The mission is urgently called upon to furnish ministers and school teachers for 70,000 inhabitants of Mount Lebanon! If the Egyptian government continues its present liberal policy, the whole Druze nation is as fairly open to missionary labors, as were the Sandwich Islands when the first missionaries arrived there; and the influence of their conversion upon the world must be far more important.

The Nestorians.—Your readers have already been informed that Dr Grant has safely visited the independent Nestorians in the Koordish mountains. The Patriarch Mar Shimoon, had requested this visit, and had been encouraged to expect it, soon after the establishment of the mission at Ooroomiah; but no safe mode had been discovered, of passing through the robber tribes which inhabit the eastern declivity of the mountains, between Ooroomiah and Joolamerk. The only European who had attempted it, was murdered by the Koords. At length, Dr. Grant's health demanding a change of climate, he was directed to proceed to Constantinople, and with Mr Homes of that mission, endeavor to reach Joolamerk from the West, by way of the Euphrates and the Tigris. The war between Turkey and Egypt breaking out, the prudential Committee, aware that the attempt must be dangerous, countermanded the expedition; but the letter could not arrive in season. They had already gone. After repeated deliverances from imminent danger, which seemed almost miraculous, they found it necessary to escape separately, in disguise, from the Jacobite Convent near Mardin. Mr Homes arrived, by way of the Black Sea, at Constantinople. Dr. Grant arrived at Mosul, on or near the site of the ancient Nineveh.

From Mosul, Dr Grant must have followed nearly the route of Xenophon, in his famous retreat with the 'ten thousand' Greeks. Xenophon saved his army by penetrating the Carduchian, that is, the Koordish mountains, where the Persian cavalry could not follow him. For three days, Dr Grant's journey was through a country so rough and precipitous, that his mule, a native of the region, was unable to pass, and he was obliged to make his way on foot. When at last he arrived a Joolamerk, the patriarch and all the people received him with joy, though the visit had been delayed till they had become impatient. Dr. Grant remained here about two months, nearly five weeks of which he spent with Mar Shimoon. He became extensively acquainted with the people.

Dr Grant seems to have been filled with a very natural enthusiasm, in comparing the Nestorians with the Waldenses. Like them, the Nestorians owe their existence as a separate communion, to their dissent from some of the errors which finally grew up into popery. Like them they acknowledge no ultimate standard of religious truth but the Holy Scriptures. Like them they hold fast their faith in their mountain fastnesses, against all the assaults of violence and art. The sword of Moslem fanaticism has swept away their twenty-five archbishopricks, which formerly spread from Cyprus to Pekin, from Cape Comorin to Siberia, but could never subdue these mountainers. Not a para of tribute will they pay to Turk or Persian. They are not only brave, but have a country naturally impregnable. One of their castles, which has sustained numerous sieges, can be approached only by climbing the face of perpendicular rocks, above which it stands, on irons pins inserted for that purpose.

When Dr. Grant told the story of the Waldenses,—how they held fast the truth while Europe was buried in spiritual night, as Asia now is, and how the light that went out from them at length illumed Europe and now shines to the end of the earth, the patriarch and his clergy were filled with animation and joyful hope; looking forward to the day when they, having recovered the knowledge and piety which they know they have lost, shall again send forth their missionaries over all the fields of their former triumphs. Dr. Grant thinks that five or six missionary stations ought immediately to be established in these mountains.

The independant population is probably about equal to that of the Sandwich Islands. In native intellect and energy of character, they are probably equal to any race of men. Missions are their glory; and their highest,—we might say, their sole ambition is, to be, like their ancestors, the light of the eastern world; to teach the nations the way of life. They will not be without the means of education much longer.

They have waited wonderfully for our aid, and now they expect it; but they will not wait much longer. A mission here may always, in time of peace, be approached with safety from the west, through Mesopotamia; and by the aid of an out-station at Mosul, to serve as a resting place, without great difficulty. If the Koords keep their promise, it may also be approached from the east by way of Ooroomiah. Among the Nestorians, it will be where no Turkish scimetar is ever permitted to come.

Yours truly, J. T.

EDWARDS ON THE WILL—An Inquiry into the Modern prevailing notions respecting that freedom of will which is supposed to be essential to Moral Agency, Virtue and Vice, Rewards and Punishments &c. &c. By Jonathan Edwards. New edition. Just published; for sale by JAMES MUNROE & CO. 134 Washington street. jy 11

BRADFORD'S FEDERAL GOVERNMENT.—History of the Federal Government for fifty years from March 1789 to March 1839 by Alden Bradford L. L. D. 8vo. Just published; for sale by J. MUNROE & CO. 134 Washington street. jy 11

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ROMAN ANTIQUITIES, by J. D. Fuss, Professor in the University of Liege, translated from the last edition. 1 vol 8vo. Just Received by CHAS. C. LITTLE & JAMES BROWN, importers of Foreign Books. 112 Washington street. jy 11

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MR MOTTE'S Sermon.—This day published by B. H. GREENE, 124 Washington street, 'A Sermon on the invention of the art of Printing,' delivered at the South Congregational Church, June 28, 1840. By Rev. Mellish Irving Motte. 3t jy11

THE INSTABILITY OF MINISTERIAL LIFE—A Discourse delivered in Bulfinch Street Church, on taking leave of the society, May 24th 1840. By Rev. Paul Dean. To which is appended Mr Dean's letter and the proceedings of the Society. Printed by request. For sale by S. G. SIMPKINS, 21 Tremont Row. jy 11

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GUIZOT'S ESSAY ON WASHINGTON.—Essay on the Character and Influence of Washington in the Revolution of the United States of America, by Guizot—translated from the French, in 1 vol. 12mo. This day published and for sale at TICKNOR'S. july 4

MR SIMMONS'S SERMONS AT MOBILE.—Two Sermons on the kind treatment, and on the Emancipation of Slaves; preached in Mobile, on Sunday the 10th, and Sunday the 17th of May, 1840, with a prefatory statement, by the Rev. George F. Simmons. This day published and for sale at TICKNOR'S. july 4

BOSTON QUARTERLY REVIEW.—No. 11,—July 1840. This day Published, the Boston Quarterly Review—No. 11, July 1840.
CONTENTS.
1. Transcendentalism.
2. Chat in a Boston Bookstore.
3. Beethoven.
4. The Laboring Classes. july 4.

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

PEIRCE'S TRIGONOMETRY.—An Elementary Treatise on Plane and Spherical Trigonometry, with their application to Navigation, Surveying, Heights and Distances, and Spherical Astronomy, particularly adapted to explaining the construction of Bowditch's Navigation, and the Nautical Almanac of Benjamin Peirce, A. M., University Professor of Mathematics and Natural Philosophy in Harvard University, 12mo. This day published by JAMES MUNROE & CO., 134 Washington street. july 4

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question 'What is Unitarianism.'
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Boston, Feb. 22, 1840. 1y

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THE YOUNG MAIDEN.—By Rev. A. B. Muzzey, 'Young men and maidens, Praise the name of the Lord.' Contents. The Capacities of Woman; Female Education; Home; Society; Love; Single Life; Reasons for Marriage; Society of Young Men; First Love; Conduct during Engagement; Trials of Woman; and her solace; Encouragements. Just published and for sale wholesale and retail by
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may 23 BENJ. H. GREENE.

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